

Legislative action

Blood alcohol, liquor, Sunday sales are issues

An editorial

Three matters of great interest to Mississippi Baptists have been the subjects of actions in the Mississippi Legislature recently. We will discuss each of the three separately but under one legislative heading as shown above.

Blood alcohol content

After bills relating to lowering the blood alcohol content for the presumption of intoxication had been bottled up for three years in the House Judiciary Committee A Committee, a bill to that effect has already passed the House this year. Evidently, this illustrates the influence a committee chairman can have. There was a new chairman of that committee this year — John Hampton Stennis. Once it had been approved by the committee in short order with only minor opposition, it zipped through the House with only three opposing votes.

We are thankful for those committee members and House members who supported this legislation. We are grateful to those who introduced the bill. We hope the Senate will react as favorably and as swiftly as the House did.

The bill would lower from .15 per cent to .10 per cent the amount of alcohol in the blood stream for a person to be presumed intoxicated. Mississippi has been the highest state in the nation at .15. All others, unless there is one more with .15, all have allowances no higher than .10. There are two states where the factor is .08.

Liquor sales in a dry county

On the day of the deadline for introducing bills before the Legislature, there were 378 bills introduced before the House of Representatives. In all of the 11 previous days and all of the time in which there were pre-filed bills, there had been only 772 bills filed.

Three of the bills that were filed on the final day for filing concerned lifting the prohibition on liquor sales in

certain previously prohibited areas. These were House Bills 895, 896, and 898.

House Bill 895 would provide "that the sale and possession of alcoholic beverages shall be lawful within the corporate boundaries of municipalities being the county seat of a wet county and also lying in a dry county; to provide that the sale of alcoholic beverages shall be permissible in qualified restaurants located outside of incorporated municipalities in those counties voting themselves out from under prohibition wherein the boards of supervisors and sheriffs in such counties recommend the same to the state tax commission."

House Bill 896 refers to the stipulation stated above relating to the sale of alcoholic beverages in restaurants outside of city limits. House Bill 898 refers to the stipulations stated above relating to the sale of liquor in a dry county when the corporate limits of a city lying partially in a wet county extend into the dry county.

These bills were introduced last year and finally met defeat in the Senate. As is the nature of the liquor interests, however, they were expected back this year. In order not to allow any more time than necessary for possible opposition to develop, they were filed on the last possible day along with more than 365 other bills.

Senator Emerson Stringer, a Baptist from Lamar County, led the fight last year to defeat this concept. He called the Baptist Record last week to report that the bills had been filed again and to express his continuing opposition to liquor being sold in any portion of dry Lamar County. These bills were filed by Rep. Stone Barefield of Forrest County, which is wet. So we have the situation of a representative from a wet county asking the Legislature to force his will on a dry county against the expressed wishes of a senator from that dry county.

The specifics are these: The Hattiesburg city limits have grown beyond the Forrest County line and into Lamar County. A bypass is being built around Hattiesburg through a corner of Lamar County, and some Hattiesburg interests want to build a motel on the bypass in Lamar County. They feel their motel will not be suc-

(Continued on page 4)

Prayer is one way Southern Baptists answer call of Great Commission

By Patti Stephenson

ATLANTA, Ga. — Richard Ashworth is one of more than 3,000 men and women who are eagerly awaiting the week of March 1 through 8, this year's Week of Prayer for Home Missions.

As a home missionary in Utah, Ashworth knows that during this week, millions of Southern Baptists will be praying for his work and that of his

missionary colleagues as they work to spread the gospel throughout America.

"There are many intangible ways we are blessed when people pray for us," says Ashworth, area director of missions for Southern and Eastern Utah. "I feel that it is the greatest help in knowing that there are thousands of other Christians interested in and sharing in the work."

"It's also important for people to pray for the Annie Armstrong Easter Offering for Home Missions," he adds. This year's national goal for the Easter Offering for Home Missions is \$17,250,000.

Ashworth says that informed Baptists will get involved when they know the needs and how to meet them. "The offering is the best way I know to get missions needs before our people. At

the same time, it gives them a way to participate."

Helen Begaye, national language consultant to American Indians in Dallas, Texas, also emphasized the importance of giving to the offering.

"It's a privilege and an opportunity to give. When you give you're giving to God's plan to win people to him. You give because it's an honor and a

(Continued on page 2)

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Sunday School Board passes television plans

By Linda Lawson

NASHVILLE, Tenn. (BP) — Baptist Sunday School Board trustees pushed a Southern Baptist television network and a telecommunications system to churches one step closer to reality in their semiannual meeting and applauded board president Grady Cothen's commitment to supporting local churches through telecommunications efforts.

Following Cothen's presentation outlining the joint venture with the Southern Baptist Radio and Television Commission, trustee Gene Williams of Richmond, Va., said, "I like the statement of commitment to the sup-

port of the local church. The so-called electronic church has not been supportive of the local church."

The project was approved earlier by Radio and Television Commission trustees and by the board's plans and policies and executive committees. The proposal also requires approval of the SBC Executive Committee which meets in Nashville Feb. 16-18.

In other action trustees unanimously reaffirmed the Baptist Faith and Message statement in an official response to the doctrinal integrity resolution passed at the 1980 Southern Baptist Convention in St. Louis. The response notes that since July 1969 the

board has instructed employees to see that programs and tasks assigned to them are carried out in a manner consistent with the Baptist Faith and Message.

The response notes that, as has been the policy since March 1970, "All Sunday School Board employees who make decisions or write in the area of

(Continued on page 3)

Board committee elects project coordinator

A Partnership in Missions arrangement with Argentina, Paraguay, and Uruguay and a video tape network for Southern Baptists were implemented by actions of the Mississippi Baptist Convention Board's Executive Committee as the committee met Monday in Hattiesburg prior to the annual Evangelism-Bible Conference.

The Executive Committee met on the campus of William Carey and elected Jason Carlisle as coordinator for the Partnership in Missions endeavor and approved the purchase of 54 video tape recorder units for use in Mississippi for the network being established by the executive secretaries of the 34 state conventions within the framework of the Southern Baptist Convention.

In other actions, the committee set aside a fund for providing an office for the Partnership in Missions coordinator, elected Tom Ozborn of Belmont and Bartis Harper of Tylerstown as new members of the convention board, and elected William P. Smith, III, as a new member of the Board of Trustees of Mississippi Baptist Seminary.

The committee also established guidelines for the consideration of expanding the Baptist Student Union Center at Mississippi State University, approved the expenditure of \$15,000 to purchase furniture for the BSU Center

at Perkinson, and granted pastoral aid in the amount of \$1,800 for Bay Vista Baptist Church in Gulf Coast Association for its Forest Cove Mission.

Carlisle, son of missionaries to Uruguay and himself a missionary to that country, is now on furlough in Mississippi. In his role of coordinator he will work with Mississippi Baptists in the promotion of Partnership in Missions concept and will be the focal point of inquiry and contact in matters relating to the program. He will be responsible for the processing and implementation of requests from the field and responsible for receiving volunteers to participate in the endeavors. He will be involved in orienting new missionaries in touch with the human resources office of the Foreign Mission Board in Richmond, board officials said. He also will be involved in determining budgetary needs.

Carlisle is a native of Harlingen, Texas, and a graduate of William Carey College and Southern Seminary. Mrs. Carlisle is the former Susan Langston of Jackson. The family is living in the missionary residence of Van Winkle Baptist Church, Jackson, during the furlough period. On the mission field Carlisle is a general evangelist in Uruguay. His salary as coordinator will be supplemented according to

(Continued on page 2)



Jason Carlisle, right, newly elected coordinator for the Mississippi Baptist Convention Board's partnership in missions project with Argentina, Paraguay, and Uruguay, examines the project with Thurmon Bryant, left, director of the Eastern South America Area for the Foreign Mission Board, and Earl Kelly, Executive secretary-treasurer for the Mississippi Baptist Convention Board.

Religious educators plan Biloxi meeting

The Mississippi Baptist Religious Education Association will meet at Howard Johnson's Motor Lodge, 3920 West Beach Boulevard, Biloxi, Feb. 19-21, for its 35th annual session.

The program will follow the theme "Education: A Total Ministry" and will deal with "The Ministry of Education," "The Ministry of Fellowship," "The Ministry of Worship," and "The Ministry of Sharing."

Special guests will be Phil Briggs and Rosemary Hoover, who as a team combine "humor, stories, songs, and sermons." Briggs, an Oklahoma native, is professor of youth education in the School of Religious Education at Southwestern Seminary in Fort Worth. Mrs. Hoover, a Kansas native, is married to an industrial engineer, has two children, and is an active churchwoman. She composes and arranges music for guitar and piano. On weekends the two provide fun and inspiration as they visit churches, retreats, conventions, etc. to sing and speak.

Charles M. Lowry, director of the Church Programs Division of the Louisiana Baptist Convention, will lead a special conference for ministers of education. Tommy Gilmore, minister of preschool and children, First Baptist, Atlanta, Ga., will lead a conference for preschool/children's ministers, and Phil Briggs will address the ministers to youth.

New academic offerings considered for Clarke

Mississippi College's trustees have not yet formally accepted the transfer of Clarke College, according to Norman Gough, public relations director for MC.

"There is probably no doubt our board will approve," said Gough, "but they need to see some accounting and legal details."

The MC trustees next meet on March 19.

Charles Martin, MC's vice president for academic affairs, explained that there was no problem anticipated in accepting administration of Clarke College but that the review of legal documents such as bequests, "is a long, tedious process."

Martin said that, meanwhile, MC is working with the academic council at Clarke, exploring the various options available next year.

"We are considering three new offerings in the next academic year, beginning in the fall of 1981. We do

expect to have some offerings at the junior level this fall," said Martin. However, anything other than freshman or sophomore courses must be offered on the MC "label," said Martin, since the Southern Association of Colleges and Schools has only accredited Clarke as a junior college.

Additionally, there is possibility of graduate work being offered based on needs in the area. And, third, Martin said MC and Clarke are "exploring options for a training program for people in church ministries." He explained that there are a great many bivocational pastors who have educational needs not currently being met. "We're talking about a program that is geared to people's needs — not necessarily talking about a degree program, but we're keeping our options open," said Martin.

He added that prospective students at Clarke should go ahead and apply to other schools, but if they are accepted by Clarke, they should apply directly with Clarke.

Seminary professor finds wife murdered

NEW ORLEANS (BP) — Ethel Louise Robbins, wife of New Orleans Baptist Theological Seminary professor Ray Robbins, was beaten to death in her home on campus Jan. 27.

Robbins found her body when he returned home about 11 p.m. from a Bible teaching session in Baton Rouge. Robbins, a Bible teacher and professor of New Testament and Greek at New Orleans for 30 years, wrote this year's

facing this as Christians and through the tears, there is great hope. We are confident in the grace of God that he will supply our needs."

Bruce Worrell, campus security director, has an eight-man force with shifts on duty around the clock to patrol the 75-acre campus compound, which includes faculty and student housing and the administration buildings.

Leavell said the campus bookstore has been broken into twice in the past six weeks, but those were the only two serious incidents of that nature in his six years at the campus. He said campus security receives "a lot of calls about prowlers or suspected prowlers," and they are all investigated, but they generally prove to be a passing student or neighbors.

Mrs. Robbins, who was known for her openness to strangers, is also survived by a daughter Dixie Schrier from Opelika, Ala.; three sons, Cecil, from Oakland, Calif.; Ray Frank II, from Talladega, Ala.; and John, from New York City. She was interred at Lakewood Memorial Park, Jackson, Miss., her hometown.

Bailey Smith will seek second term as president

By Dan Martin

NASHVILLE, Tenn. (BP) — Bailey Smith has ended speculation about his plans with an announcement he will seek renomination as president of the Southern Baptist Convention.

"I plan to be renominated," Smith told Baptist Press. "People in high denominational posts as well as people in the field have been encouraging. I feel I need to do it."

The announcement ended rumors Smith would bow out, as had his predecessor, Adrian Rogers, after serving a single term at the helm of the nation's largest Protestant denomination.

He added some of those encouraging him are "seminary professors," and said Joe Ingram, executive director of the Baptist General Convention of Oklahoma, has asked to be allowed to present Smith's name to the 1981 annual meeting of the Southern Baptist Convention in Los Angeles.

Rumors indicated Smith, pastor of First Southern Baptist Church of Del City, Okla., would not run again, primarily because of pressures on his family in the wake of controversy over his remarks about Jews. He added that although he had received many threatening and abusive letters, he encouraged him to seek a second term

even though the position puts him in a sometimes uncomfortable spotlight.

Traditionally, presidents of the 13.6 million-member denomination have served two one-year terms. Two recent presidents, Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., and James L. Sullivan, retired president of the Southern Baptist Sunday School Board, declined to be renominated.

Rogers, president in 1979, said he wished to devote full attention to his pastorate, and Sullivan, president in 1977, cited travel pressures.

Smith said he has heard no report of an opponent, but other SBC leaders say he may face a challenge at the Los Angeles meeting. Traditionally, second term incumbents have been unopposed.

Such an opponent could come from a group formed to counter the influence of a faction promoting biblical inerrancy. The inerrantists, led by Paul Pressler, a Houston appeals court judge, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, are on record in their attempt to control SBC agencies and institutions by electing trustees committed to biblical inerrancy.

A key cog in the strategy is election of trustees committed to the inerrancy of the Scriptures, as is Smith.

Fire destroys Central Church at Golden

W. L. Oaks, pastor of Central Baptist Church, Golden, Tishomingo County, says a fire which destroyed the church building did between \$50,000 and \$175,000 in damage.

Volunteer firefighters battled the Saturday night blaze (Jan. 31) that destroyed the church in this northeast Mississippi community.

No one was injured in the fire, which firefighters said was under control by 10 p.m.

Oaks said the blaze started on the side of the church where the furnace was located.

Seven volunteer firefighting units, two from Alabama, responded to the fire. They were investigating the cause of the blaze.

Mrs. Robbins' death leaves NOBTS in shock

By Robbie Watson

NEW ORLEANS—The tragedy of the human condition has touched us deeply this week at New Orleans Baptist Theological Seminary. An expression of shock marked the faces of the entire seminary family upon learning of the beating death of Ethel Louise Robbins, 68, wife of Dr. Ray Frank Robbins, a longtime professor of New Testament and Greek at the New Orleans campus.

New Orleans police reported that Mrs. Robbins' body was found by her husband at about 11 p.m. Tuesday, Jan. 27. Dr. Robbins found her in the downstairs bathroom upon his return from teaching a January Bible Study at Istrouma Baptist Church in Baton Rouge, Louisiana.

Police investigators said there was considerable blood in a sewing room on the second floor of the house at 4313 Seminary Place. The investigators told news reporter Robert Thoden of the Times-Picayune newspaper of New Orleans that it appeared that Mrs. Robbins was attacked on the second floor and again on the first floor. Detectives on the scene said there were at least three sharp wounds on the back and sides of her head. Mrs. Robbins had been recovering from knee surgery.

There were no signs of forced entry into the house, but there was some money missing from Mrs. Robbins' purse, indicating a possible robbery motive. New Orleans Police were continuing their investigation as of Friday morning.

Friends of Mrs. Robbins described her as a gracious and warm person and "a true southern lady." The Robbins family has extremely close ties to the seminary where they have lived since 1952.

A memorial service was held on the campus Friday morning the 27th and Roland Q. Leavell Chapel was filled with family, seminary faculty and staff, and friends of Mrs. Robbins.

The congregation sang "Amazing Grace" to open the memorial service. Dr. and Mrs. Clinton Nichols sang "He Is Risen" and "Because He Lives" in moving fashion to the large audience. Dr. John Strange led in a scripture reading and Dr. J. Hardee Kennedy, Vice President for Academic Affairs, spoke an eloquent prayer in memory of Mrs. Robbins.

Dr. Landrum P. Leavell shared a message of assurance to those in attendance at the service. He said that the real tragedy in this world is for those who do not know the promised redemption of Christians. "Our triumph is in Jesus Christ," he said.

Dr. Perry Sanders of First Baptist Church, Lafayette, Louisiana, former National Alumni President and guest speaker for the Annual Campus Revival, spoke the sentiments of a great number of people in the seminary family. "Our faith tells us that our all knowing God was aware in advance of the mingling of two overwhelming spiritual experiences—true campus revival and a tragedy of unpre-

cedented impact on the close knit seminary family."

"Our faith also leads us to believe that the very scripture in Philippians 1:12 ('... the things which happened unto me have fallen out rather unto the furtherance of the Gospel...') which Dr. Robbins was teaching when Mrs. Robbins was killed are still powerfully true. In some indescribable way God will take this senseless and awful event and use it redemptively and constructively for the Robbins family and all of us who share their burden."

"For me it has been a spiritually rewarding experience to see the instant and unanimous cohesive love of this Christian community for this grieving colleague. It has also been reassuring to see God use this trauma to further intensify and magnify our hearts in full spiritual renewal at our beloved 'School of Providence and Prayer.' God heard and blessed in an immeasurable and extraordinary way by sending renaissance to us all."

One professor at the seminary expressed a paraphrase of Romans 8:28 confirming that God works all things together for those who love him and are called by His purpose. He said "that he knew this not only as scriptural truth, but also from personal experience. God will use even the most senseless wrong to His glory."

A student at the seminary said that the experience had made him more aware of the needs of the City of New Orleans. "We exist in a city which greatly needs our ministering hand. We cannot allow fear to dominate our lives. We can only become more concerned with the pain and despair of others in this historic city. Christians are not immune to the problems of this world."

The Robbins family has urged friends and well-wishers not to send flowers, but rather make gifts to the Ray F. Robbins Scholarship Fund.

(Watson is News Director at the Seminary)



Pictured from left are Milton Wheeler; Hugh L. Dickens; Jim Keith, vice chairman of the Carey board, and Ralph Noonkister, Carey president.

Carey board reassigns two Carey staffers

William Carey College's Board of Trustees has approved new assignments for two of Carey's personnel.

Hugh L. Dickens, administrative vice-president, has been named to succeed Joseph M. Ernest, Jr., as academic vice-president, following Ernest's retirement this summer.

E. Milton Wheeler, chairman of the department of History, will become dean of the School of Arts and Sciences, filling another of Ernest's roles.

Dickens will administer the entire academic program of the college, working with the deans of four schools and two divisions. Wheeler will coordinate the efforts of the chairmen of 12 departments.

Dickens first came to William Carey in 1968 as a member of the faculty of the department of Education and Psychology. He served both as director of student teaching and chairman of the department.

He left the college in 1973 to become superintendent of schools in Columbia. After three years at this position, he returned to Carey as vice-president for development. Since then his role at the college has been amplified to include leadership in the graduate division

and coordination of administrative matters.

Active in numerous educational, cultural and civic organizations, Dickens is a member of University Baptist Church, Hattiesburg, and the Rotary Club.

He is a native of Collins and a doctoral graduate of the University of Southern Mississippi.

Wheeler has been a part of the Carey family since 1957, when he came from Mobile as a freshman. He was graduated from Carey in 1961 with a major in history, and, having won the prestigious Woodrow Wilson Fellowship, entered Tulane University for graduate studies.

He returned to Carey as a faculty member in 1963, and, except for a year's leave of absence to complete his Ph. D. at Tulane, he has been at the college ever since.

Wheeler is a charter member of the Petal Rotary Club and belongs to First Baptist Church, Hattiesburg. He is involved in many activities at Carey, sponsoring both the Freshman-Sophomore Honors Program and the Fellowship of Christian Athletes. In 1976, he was chosen Carey's Alumnus of the Year.

Prayer is one way Southern Baptists...

(Continued from page 1)

privilege," she said.

For home missionaries, prayer is a constant source of comfort.

"Sometimes we feel that we are almost alone in our work," says Albert Joaquin, a pastor/missionary who works with Spanish-speaking people in Chicago.

"When we receive a card or letter from someone we have never met, indicating they are praying for us, we are indeed happy."

"It's very important for Southern Baptists to pray for us, and for the Annie Armstrong Easter Offering during the Week of Prayer. It would be impossible to do anything worthwhile for the Lord without prayer support," Joaquin added.

For home missionaries, the power of prayer is evident as they perform special projects and carry out daily tasks. Richard Ashworth relates the following experience which shows what happens when people pray.

"We had been praying for an opening to begin Southern Baptist work in Green River, Utah. One Sunday a lady from that town called our home. She wanted to know if we could help them start religious services."

"The closest Southern Baptist church is in Moab, 53 miles from Green River. But I called the pastor, and we agreed to meet with the lady the following Tuesday."

When Tuesday arrived Ashworth was as sick as he had been in a very long time, but he didn't allow illness to postpone the beginning of a new fellowship.

"The Lord blessed me and gave me strength to drive more than 350 miles. I not only saw work started at Green River, but I was able to meet with another group to establish a Bible fellowship in Sanpete County where we had had no work previously."

"You can't travel like that and accomplish those kinds of things on your own strength," he says.

Valeria Sherard, a missionary from

Mississippi working with Indians and Eskimos in the Fairbanks, Alaska, area, credits the success of a recent conference to the prayers of concerned people.

"God's presence was real in our state Native Baptist Conference that convened in Kotzebue. One of the Indian women said she wished we had not closed the conference. A young Eskimo man answered God's call to preach. Other commitments were made. An older Indian couple returned to their village determined to minister to their people," she says.

Sherard also noted that it's important for Southern Baptists to pray during the Week of Prayer for Home Missions.

"People should take time to pray during the Week of Prayer. It is one way they can be obedient to the command of Christ to 'go into all the world.' Praying for needs beyond our personal reach strengthens us and helps us in our Christian growth," she says.

Richard J. McQueen, director of Christian Social Ministries for Charlels Baptist Association in Charleston, S. C., summed up how many missionaries must feel.

"Prayer and the awareness of prayer means so much," he says. "The assurance of the interest and prayers of others encourages and reminds me that we all are in the great work... together." (WMU/HMB)

(Patti Stephenson is a part-time staff writer for the Southern Baptist Home Mission Board.)

Bailey Smith

(Continued from page 1)

Texas," he said. Neither Sherman, nor his brother, Bill, pastor of Woodmont Baptist Church in Nashville, would reveal those being considered.

Sherman said the February meeting will discuss if it is best to offer opposition, and, if so, the chances of success. The final determination, he added, will be made after "Mr. Smith makes those (appointments). We will see if he is an independent person or is part of the Pressler-Patterson group."

Bill Sherman said the counter group is not "out smarting for a fight," and if Smith is "fair and honest and open, there is a good possibility everybody will be willing to live and let live."

However, he said, that is "not the signal we have been receiving from this group; those who are 'going for the jugular' of our convention and seeking to put in only their own kind and to exclude anyone who disagrees theologically with them."

Smith, in his remarks to Baptist Press, said he has not made his choices for the two key committees. "I will appoint people who have a commitment to evangelism and to missions and who love the Word of God, but they also must be sold out to the goals and the system of the Southern Baptist Convention."

"I do not want troublemakers on those committees. I will do my best to bring harmony and peace (to the convention) and I think that will be reflected in my nominations."

Christian Life Commission intensifies 'TV clean up'

NASHVILLE, Tenn. (BP)—A stepped-up campaign to combat immorality on television, using state Baptist newspaper advertisements, an extensive poll and a network of activists, has been announced by the Southern Baptist Christian Life Commission.

The new plan intensifies a four-year effort by the moral concerns agency to clean up television.

Foy Valentine, executive director of the commission, said individual efforts to monitor television usage in the home, writing government representatives and registering both approval and disapproval with television stations and the networks are

tant, but not enough.

"If Southern Baptists act together as a group to search out the facts, plan strategy and act in forceful unity, changes will take place," he said.

A key part of the new effort is the use of the Christian Citizenship Corps, a group created a year ago to help Southern Baptists apply the Gospel to the issues of life through responsible involvement in the political process. Currently, it numbers 1,300 members in 43 states.

William H. Elder III, director of Christian citizenship development for the commission, said: "The machine-

con and the networks are the concern about television to join with us. Together, we can have more of an impact than any of us can have individually."

Valentine noted the CLC has been campaigning against immorality on television since 1977, but "illicit sex, violence, alcohol consumption and profanity continue to be glorified daily on television."

He added: "Aggressively immoral forces within the television industry, the misuse of cable television in promoting pornography, and the push for deregulation all signal that the worst in television programming may be yet to come."

The intensified campaign also features an extensive poll of Christian Citizenship Corps members, allowing them to register their opinions on such matters as television programming, deregulation and selective buying to influence television sponsors.

Elder said: "The results of that poll will be released immediately to the press and will be communicated specifically to television power points such as appropriate congressional committees, the White House, the Federal Communications Commission, the Federal Trade Commission, as well as to the television networks and cable 'vision companies'."

Valentine said the success of the clean up television effort depends on unifying the voices of Southern Baptists together with other citizens of like mind.

"Television comes to us through the public airwaves," Valentine noted. "Television cannot exist without us, the consumers, and we have both the right and the responsibility to participate forcefully in decisions about which programs finally arrive in our homes."

"We must exercise that right and responsibility not just as individuals but as 13.6 million Southern Baptists working together for more responsible television programming."

Law school moved

Mississippi College reports that its School of Law is now functioning completely under one roof at its permanent facility on Griffith Street in downtown Jackson. In order to complete the move, staffers worked over the Christmas and New Year's holidays. This included moving some 80,000 volumes of law books. Students began classes there Jan. 14.

It has been very truly said that the mob has many heads, but no brains. — Rivalro

Nature, time, and patience are the three great physicians. — H. G. Bohn

One swallow alone does not make the summer. — Seneca

There can be no rainbow without a cloud and a storm. — J. H. Vincent

Board committee elects project coordinator

(Continued from page 1)

Foreign Mission Board's guidelines for furloughing missionaries. He will receive \$300.00 per month salary and \$100.00 to apply on utilities. Travel in the United States will be provided by Mississippi Baptist Convention Board and outside of the United States be provided by the Foreign Mission Board.

The fund of \$30,000 to provide an office for the coordinator will be taken from funds balance, which is earned income and not cooperative program receipts, according to Art Nelson, Comptroller for the Mississippi Baptist Convention Board.

Earl Kelly, executive secretary-treasurer of Mississippi Baptist Convention Board, said a task force will visit the three South American countries in March to begin formulating plans for Partnership in Missions projects. The task force will be composed of Brooks Wester, president of the Mississippi Baptist Convention; James F. Yates, president of the convention board; Marjean Patterson, executive secretary of the Mississippi Woman's Missionary Union; Paul Harrell, director of the Mississippi Brotherhood Department; Don McGregor, editor of the Baptist Record; Kelly; and Mrs. Kelly. Travel expenses for the Kellys will be paid by a fund for missions travel that has been established outside of the convention's budget.

James Cecil of the Foreign Mission Board's staff in Richmond and Carlisle will also be a part of the initial task force, Dr. Kelly said.

The video tape network is a plan by the executive secretaries to place video recorders and play back units in 1,000 churches in the Southern Baptist Convention. The cost will be less than \$1,000 each. Initial purchase of 54

as commercial quality units and will use 1/4-inch tapes. The tapes can be translated to three quarter inch for those churches already having three quarter inch recorders and play back units, Kelly noted.

The subjects of 150 tapes will be announced shortly, Kelly said. The SBC Radio and Television Commission will produce the tapes that will be used for training as well as other uses. The Southern Baptist Sunday School Board will aid in the purchasing of the units.

Kelly noted that the first tape has been produced for nation-wide use. It involved Yates, pastor of First Baptist Church, Yazoo City, and Jerry Clower, a nationally known entertainment personality and a member of that church.

The tapes will be made available to churches and associations for the cost of two-way postage from the Baptist building in Jackson, Kelly said.

Recorders could be available as early as April 1, he noted.

The two new convention board members are both pastors. Ozbirn is pastor of Calvary Baptist Church, Belmont; and Harper is pastor of Tylertown Baptist Church, Tylertown.

Smith is pastor of Flora Baptist Church, Florida.

Ozbirn replaces Charles Dampier, former pastor of First Baptist Church, luka, on the convention board. Dampier has moved out of state. Harper was elected to fill a vacancy. All three pastors were elected to serve until the Mississippi Baptist Convention meets in November and has opportunity to elect permanent members to the convention board and the seminaries trustees.

A financial report for 1980 was presented by Nelson and approved by the

BSU center. Perkinsburg will come for the local committees for providing BSU centers on junior college campuses is that the local groups will provide the buildings and the convention board will provide the furnishings.



Korean mission organizes

Above, Koreans enjoy a fellowship meal after the inauguration of the new Korean Baptist mission Feb. 1 in Biloxi. Below are some of the people involved in development of the mission. They are Bob Perry, Gulf Coast association's director of missions; Richard Alford, convention board language missions coordinator; Woongho Song, pastor of the Korean mission (and pastor of a Korean Baptist mission in Mobile); Benny Boone, pastor of Emmanuel Baptist Church, Biloxi, which is sponsoring and hosting the mission; and Paul Vandercook, the association's language missions director. A total of 35 met for the first service and fellowship meal. They plan to meet Sunday afternoons for worship and on Tuesdays for Bible study. The Koreans, according to Alford, had indicated an interest in Baptist affiliation because of common doctrinal stances.



During the entire month of March Calvary Baptist Church

Meridian, Miss.

Dr. W. Otis Seal, Pastor will be observing its

100th Birthday

Services throughout the month

Daily March 15-22

Two former pastors

Dr. Ray F. Dykes — March 15

Dr. Tom Pfeifer — March 22

will speak

Dinner on the grounds

both Sundays

Everyone invited

Schedule of Services

SUNDAY, MARCH 1 8:45 A.M. Morning Worship Service Dr. Eugene Farr — Clinton, Ms. 6:00 P.M. Evening Worship Service Dr. Lamar Sewell — Pineville, La.	7:00 P.M. Evening Worship Service Rev. Jim Carraway & Rev. Dick Thomasson
WEDNESDAY, MARCH 4 7:00 P.M. Mid-Week Worship Service Rev. George Gay — Clapley, Fl.	WEDNESDAY, MARCH 18 10:30 A.M. Morning Worship Service Rev. Jim Carraway & Rev. Dick Thomasson 7:00 P.M. Evening Worship Service Rev. Jim Carraway & Rev. Dick Thomasson
SUNDAY, MARCH 8 8:45 A.M. Morning Worship Service Dr. Lewis A. Curtis — Greenville, Fl. Rev. Ben Birdsey — Mtn. MS. Road Sect. Mr. Roland Boyd — Evans, Ga. 6:00 P.M. Evening Worship Service Dr. Lewis Curtis Mr. Roland Boyd	THURSDAY, MARCH 19 10:30 A.M. Morning Worship Service Rev. Dick Thomasson Mr. Eddy Nicholson — Lubbock, Tx. 7:00 P.M. Evening Worship Service Rev. Dick Thomasson & Eddy Nicholson
WEDNESDAY, MARCH 11 7:00 P.M. Mid-Week Worship Service Rev. Jimmy Garrard — Meridian, Ms.	FRIDAY, MARCH 20 7:00 P.M. Evening Worship Service Rev. Dick Thomasson & Mr. Eddy Nicholson Rev. Dick Thomasson & Mr. Eddy Nicholson
SUNDAY, MARCH 15 8:45 A.M. Morning Worship Service Dr. Tom L. Pfeifer — Richmond, Va. 12:00 Noon meal at the church Rev. Jim Cox, Meridian, Ms. Prayer of Thanks 6:00 P.M. Evening Worship Service Dr. Ray F. Dykes Rev. Dick Thomasson — Huntsville, Al.	SUNDAY, MARCH 22 9:45 A.M. Morning Worship Service Dr. Tom L. Pfeifer, Pineville, La. 12:00 Noon meal at church Rev. W. A. McPheeters — Noxapater, Ms. Prayer of Thanks 7:00 P.M. Evening Worship Service Dr. Tom Pfeifer
WEDNESDAY, MARCH 18 7:00 P.M. Evening Worship Service Rev. Jim Carraway, Sarapa, La. Rev. Dick Thomasson	SUNDAY, MARCH 29 8:45 A.M. Morning Worship Service Rev. Edw. Farr — Scooba, Ms.

Smugglers, legalists disagree on Bible distribution method

By Norman Jameson

NASHVILLE, Tenn. (BP) — Under glaring television lights in a crowded Houston news conference, dissident Russian Baptist Georgi Vins asked the western world to continue to get Bibles into the Soviet Union by any means possible, including smuggling.

At the same moment in an adjoining auditorium, Bob Denny, who was then Baptist World Alliance general secretary, told messengers to the Southern Baptist Convention that there is no need for underground evangelism or Bible smuggling into Eastern Europe or Russia.

Those contrary admonitions graphically spotlight the gulf that deeply and effectively separates Christians on the subject of Bible smuggling. There is no meeting ground between the camps and no room for compromise.

Compromise itself is anathema to the highly competitive Bible smugglers. Those avowed communist haters risk life and liberty to get Bibles to "the suffering church" and they tell about it in three-color brochures and direct mail campaigns that raised \$21.2 million for the three largest groups last year.

On the other side are the more sedate believers who feel that in the long run, cooperation with communist governments will achieve greater results. To them, Bible smuggling is not only illegal, it casts the unfavorable image of "lawbreaker" on Christians.

"They have created problems for the whole Christian witness," says Southern Baptist Foreign Mission Board President R. Keith Parks about smugglers. "They could accomplish what they're trying to do in other ways if they had the patience and would work to do it. But it's not sensational and you can't raise money if you do it quietly and legally and don't have a lot of fanfare."

Brother Andrew, author of "God's Smuggler," says in an eloquent defense entitled "The Ethics of Smuggling." "Of course, we must obey the government, but that goes only so far. We must obey unless that government whether it is our own or the government of those nations where God sends us as missionaries, as soul-winners, as apostles, as evangelists, pastors, or smugglers — unless that government takes the place of God."

Russia, though not the most oppressive country for Christians and only one of many places where smuggling occurs, is the rallying ground for some three dozen independent Bible smuggling outfits. Smugglers' efforts to clip the wires of the "Iron Curtain" with the sword of the Lord carries the dual intent of landing a blow against communism.

A form letter from the group, Jesus to the Communist World Inc., indicates its dual purpose: "In places which have not yet succumbed to communism and in those which show rapid trends toward it, our mission is to warn Christians of the dangers of communist subversion."

The United Bible Societies distributed 13,273,137 Bibles and New Testaments in Eastern Europe between 1945 and April 1980, according to their records. That does not include the hundreds of thousands of Bibles printed within the nations on materials supplied by the United Bible Societies for presses operating legally within the state.

Smugglers say considering the population of the countries involved, that distribution is just a trickle. But they offer no solid statistics of their own, with the exception of Underground Evangelism which says it distributed 281,384 Bibles and New Testaments last year. The others say simply they've distributed "millions" or "many hundreds of thousands."

Bible availability is disputed. Alexei Bichkov, general secretary of the

All-Union Council of Evangelical Christians-Baptists — the registered Baptists — thinks that now every registered Baptist family has a Bible. You cannot buy a Bible in Russia because Bibles are given freely through the registered churches. Of course, that leaves unregistered church members out of the distribution and it's to the unregistered church the smugglers deliver their wares.

A March 19, 1979 report by Time magazine's Eastern Europe bureau chief said: "A Christian's chances of buying a Bible openly are currently good in Poland, erratic in East Germany, difficult in Czechoslovakia and Hungary (where the purchaser's name may go directly into the Romanian, virtually impossible in the Soviet Union and Bulgaria. Buying a Bible is an out-and-out crime in Albania."

Alice Ball, general secretary of the national division of the American Bible Society, says not only are the names of Bible purchasers in Hungary not recorded, but that thousands of Bibles are printed there every year and there is a Bible store in the middle of Bucharest that offers mail order service.

"We've found over the years by distributing Bibles through proper channels, in the long run it's more successful and we don't jeopardize our position in other parts of the world," says Ball. "In some of these countries, as conditions change and it becomes possible to do things legally, you're in a far better position than if you've been trying to skirt the system. It's difficult when you're trying to do things legally and the government connects all Christian organizations. Then you have to prove yourself, that you're not part of them (smugglers)."

Paul Hansen, Europe secretary for the Department of Church Cooperation of the Lutheran World Federation in Geneva, Switzerland, thinks church members are being duped by the underground mission groups. "I want to make clear that anyone in the German Democratic Republic, Poland, Czechoslovakia, Hungary and Yugoslavia who really wants a Bible can get one," he wrote in the February 1979 issue of The Lutheran magazine. "To 'smuggle' Bibles into these countries is a demonstration, not a necessity."

Bible smugglers, of course, do not agree. Walter Day, head representative of the Canadian headquarters of

Jesus to the Communist World, says that Christians in the west fantasize when they believe conditions are improving for churches in communist countries.

More conflict arises over the "official" Baptist representative from the Soviet Union, Alexei Bichkov. Smugglers refute the increasingly favorable conditions Bichkov says exist for believers in the Soviet Union. They say he espouses a party line in return for his travel freedom.

There can be no doubt that Christians are persecuted in communist countries. Reliable sources such as Keston College, a center for the study of religion and communism, Amnesty International, and the testimony of countless exiles and dissidents verify that freedoms are limited. The question is, how much of the persecution results from strictly religious practices, as claim the smuggling groups, who have "adopted" dissident heroes, and how much is the result of political involvement?

The Soviet minister of religion told Denny of the BWA: "We do not put people in jail because they are religious. We put them in jail because they break the laws pertaining to religion. They have church without a license and they incite other people to attend those services or they do not have a recognized job."

Of course, "inciting people to attend services" is simply an evangelical effort to tell others of Jesus. It's restrictions like that that the unregistered Baptists cannot abide. And when a Russian is denied a job because of his faith, he is then likely to be arrested for parasitism. By filtering the process, authorities can claim no one was jailed for their religion.

Yet Denny, who has traveled frequently in the Soviet Union, says such subconscious pressure or persecution is diminishing.

Ed Lofton, area representative for Evangelism to Communist Lands, says that Denny has a one-sided view. "When he goes, he goes officially," Lofton says. "And that's the only side he's going to see because the suffering church is not going to rush right out to put their neck on the line for someone who's not going to be sympathetic to what's happening."

So each side sees only its side. Both groups fish from separate banks into the same dollar pool to support their work. But the live bait they fish with only stirs the waters.

Sunday School Board passes television plans

(Continued from page 1)

doctrine, biblical study, theological or editorial matters must sign the Baptist Faith and Message statement upon employment."

It concludes: "We reaffirm our commitment to the total authority and reliability of Holy Scripture. We pledge again to Southern Baptists that we shall do everything possible to offer our churches and people the best biblical materials available."

Trustees also approved an increase in the church literature prices which will result in approximately a 9.4 percent rise in cost for a church's quarterly literature order.

The proposed television network for public broadcasting, the telecommunications system to churches, associations and state conventions and the recently created SBC Video Network for producing video tapes for churches "offer to us unlimited possibilities for communicating the gospel and strengthening the churches in the future," Cothen told trustees.

Under the terms of the joint project a subsidiary corporation, the American Christian Television System (ACTS), has been formed and has applied for licenses to establish a television network of approximately 115 low-powered stations. The stations could then be hooked into cable systems and gain a potential nationwide viewing audience of 163 million.

The Radio and Television Commission will produce the network programming and the board has agreed to provide security for a line of credit up to \$10 million to secure station licenses. None of the \$10 million is expected to be spent and Cothen said, "We consider this a relatively low risk."

Since the applications were filed earlier this month, the Federal Communications Commission has indicated it will grant licenses for 15 stations and make individual decisions on the other 100 requests.

In return for securing the line of credit, the commission will provide the

Instrumental festival postponed

"The State Instrumental Festival scheduled for October 21, 1981, at the University of Mississippi College, has been postponed to November 20-21, 1981, at the same location.

board up to one hour per day on the network for broadcasting "At Home with the Bible" and other programs which may include a Bible teaching program for children.

As the network is developed, the commission has agreed to cooperate with the board in establishing for the denomination a telecommunications system, possibly using some of the same hardware and a satellite transponder.

Once in place, any church with a satellite receiving disk could receive telecommunications via the system. Cothen said he hopes that within five years 10,000 Southern Baptist churches will be a part of the system.

He said the system would transmit programs to support local church ministries, such as help for Sunday School teachers in preparing their lesson for the next Sunday. However, he emphasized, "I don't want anything to subvert the Bible teaching in your church. I want to help your people teach better."

Cothen envisions other SBC agencies producing programs to help Southern Baptists understand more about the denomination's home and foreign missions efforts and noted the system also could be used to promote the Cooperative Program.

"Telecommunications programming is expensive," Cothen warned. "It will require space, people, equipment and the wisest efforts we can give to use it for winning the lost and developing the saved."

Replying to a question, Cothen explained two black pastors and the president of the Mexican Baptist Bible Institute in San Antonio, Tex., were named to the subsidiary corporation both to fulfill ethnic representation requirements of the FCC and as "an open, blunt statement that we intend to do minority broadcasting, but we need minority help to do any kind of broadcasting." He emphasized all three are active Southern Baptists.

Trustees approved new products including Laotian and Vietnamese 14-session Bible study units for release in October 1981; a new line of materials for use with preschoolers to begin publication in October 1982; a quarterly leaflet in Spanish for visitors in adult and youth Sunday School classes, El Interprete Especial, to be introduced

western Baptist Theological Seminary, Fort Worth, Texas, also were approved. When completed, the building will be sold at cost to the seminary.



Marsha Herrod is a 15 year old sophomore at Eupora High School. She is a member of First Baptist Church of Eupora. She is shown above with her parents Mr. and Mrs. J. C. Herrod who serve as Chairman of Deacons and WMU Director for the Eupora Church. Her pastor is William S. Stewart.

Mississippi teen named to national WMU panel

BIRMINGHAM, Ala. — A Mississippi teenager has been selected to the fifth Aetecens National Advisory Panel.

Marsha Herrod of Eupora was selected from approximately 150 teenage girls nationwide who applied to serve on the six-member panel.

Selections are based on scholastic achievement, school and church activities, and accomplishments in Stuidact, the individual achievement plan for Aetecens.

In addition to their applications and written testimonies, candidates had to be recommended by their pastor and Aetecens leader.

The panelists, sponsored by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, were announced by Marti Solomon, national Aetecens consultant, during the WMU Executive Board meeting held last week.

Miss Herrod, 15, is a member of First Baptist Church, Eupora. She has been a member of Aetecens for three years and has achieved the level of Queen Regent in Stuidact.

A high-school sophomore, Miss Herrod is active in the Beta Club, Future Teachers of America, and the Debate Club.

She is the daughter of Mr. and Mrs. James C. Herrod.

Panelists will be introduced in the March, 1981 issue of Accent, the monthly missions magazine for girls in grades 7 through 12.

Their duties will include writing for Accent, and appearances at state and associational WMU-related meetings. They will also serve as pages at the WMU Annual Meeting, June 7 and 8, 1981, in Los Angeles, California.

They will serve until December 1, 1981, when selection for new panelists begins.

Singing Men write new constitution

The Mississippi Singing Churchmen have reorganized and drawn up a new constitution and bylaws, according to a spokesman. The principal change in structure, said Bill Sellers, publicity director, separates the basic funding from the Church Music Department of the Mississippi Baptist Convention Board, the organization will become almost totally self supporting with its own elected treasurer handling the funds, he noted.

The Churchmen will elect a director for the group. Dan Hall, director of the Church Music Department of the Mississippi Baptist Convention Board, will continue in an advisory capacity as a continuing member of the executive committee.

The Singing Churchmen have scheduled a mini-tour in the northern part of the state with concerts at First Baptist Church, Pontotoc, March 2, 7:30 p.m.; Blue Mountain College, March 3, 11:30 a.m.; and First Baptist Church Starkville, March 3, 7:30 p.m.

The annual spring retreat for the Churchmen will be held at Holmes County State Park, Durant, April 9 and 10. Reservations should be made with the Church Music Department of the Mississippi Baptist Convention Board, Milburn Price of Furman University will be guest conductor and pianist at the retreat. The group will practice the work, "Testament," which will be presented April 10 at the Mississippi Music Conference, Mississippi College Coliseum.

The Singing Churchmen sang Feb. 3 during the evening service of the Evangelism/Bible Conference at First Baptist Church, Hattiesburg.

"The military expenditure of only half a day would suffice to finance the whole malaria eradication program of the World Health Organization, and less would be needed to conquer river blindness, which is still the scourge of millions. A modern tank costs about one million dollars; that amount could improve storage facilities for 100,000 tons of rice and thus save 4,000 tons or more annually; one person can live on just over a pound of rice a day. The same sum of money could provide 1,000 classrooms for 30,000 children. For the price of one jet fighter (20 million dollars) one could set up about 40,000 village pharmacies. One half of one percent of one year's world military expenditure would pay for all the farm equipment needed to increase food production and approach self-sufficiency in food-deficit low-income countries by 1990." — ("Toward a World Economy that Works," UN pamphlet)

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Music/youth ministers

seminars slated

NASHVILLE — Seminars for persons who are responsible for both the music ministry and the youth ministry of a church are scheduled this spring in Stone Mountain, Ga., and Galveston, Texas.

At Stone Mountain, Ga., the seminar will be April 27-May 1 at the Stone Mountain Inn, and at Galveston, Texas, sessions will be May 11-15 at the Flagship Hotel. Both the faculty and program will be identical at the seminars.

Sunday School Board program personalities are Jim Gibson, church music department; Bob R. Taylor, church administration department; Wayne Jenkins, church training department; and Brooks Faulkner, church administration department.

Registration may be made by writing to Jim Gibson, MSN 170, Baptist Sunday School Board, 127 Ninth Ave. N., Nashville, TN 37234.

Allen will

lead workshops in witnessing

Laura Fry Allen of the Home Mission Board, will lead a series of personal witnessing workshops in March and April for Mississippi Baptist women.

The series, in seven cities, is sponsored by the Woman's Missionary Union.

Mrs. Allen, consultant to women for evangelism, will be teaching on March 30 at Calvary Baptist Church, Tupelo, 10 a.m.-noon; and at Oakhurst Baptist Church, Clarksdale, 7-9 p.m.; on March 31, she will be at First Baptist Church, Belzoni, 10 a.m.-noon, and at First Baptist Church, Louisville, 7-9 p.m.; on April 1, she will be at First Baptist Church, Forest, 10-noon; and on April 2, she will teach at First Baptist Church, Laurel, 10-noon, and at First Baptist Church, Brookhaven, 7-9 p.m.

Allen

The Mississippi Christian

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1. Deal with television advertisers
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- In this crucial effort

The Southern Baptist Convention's Christian Life Commission is a pioneer in standing for morality in television programming. Many concerned groups and organizations are now joining the crusade. For the complete story of how you can be involved in this continuing campaign to clean up television, clip this form and return to:

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BR2

Psychiatrist will deliver Tharp. Lectures

The Tharp Lectures at New Orleans Seminary will be held Feb. 10-13 in Roland Q. Leavell Chapel on the seminary campus.

The featured speaker at the four-day lecture series will be Louis McBurney, director of Marble Retreat, Aspen, Colo., an interdenominational Christian retreat center designed to meet the needs of today's Christian ministers and their families. He is a psychiatrist and is the author of the book, Every Pastor Needs a Pastor. Lecture sessions will be at 10 a.m. Tuesday through Friday.

McBurney, who has been at the New Orleans Seminary since 1926 when the first lecture was delivered by the donor. The general topic of the lectures is "The Preacher from the Layman's Viewpoint."

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Legislative action . . .

Blood alcohol content, liquor in dry county, Sunday sales are issues

(Continued from page 1)

cessful unless they can sell liquor in it. Last year it was a Holiday Inn that they planned to build. Since their defeat last year the word is that they have continued to meet in order to work out the strategy for getting this legislation approved.

Now the fact is that the Mississippi constitution calls for a county-wide referendum before liquor can be sold in any county. Mississippi is legally dry, though that is hardly noticeable. Counties and municipalities can vote to come out from under the prohibition. But it takes a vote, and there has been no such vote in Lamar County. The citizens there have not expressed any desire to come out from under prohibition, yet interests in the Legislature are asking those citizens to yield to the possibility of liquor being sold in their county by legislative decree rather than by vote of the people.

Not all legislators are in favor of these bills by any means. There will be some there fighting tooth and nail to get them defeated, but they will need help. It is our responsibility and our duty to help them. We must take time

to be in contact with our senators and our representatives to let them know how we feel about this attempt to circumvent the constitution in the interest of a few people.

Of course, the constitutionality of an issue is not a problem with liquor interests. They will continue to press until they have won their point unless the people who oppose their interests continue to fight against them without ever giving up.

Dry interests generally give up when they have lost a battle, and liquor interests know this. The dries gave up when the battle to keep liquor out of dry Rankin County at the Jackson airport was lost. Let's not give up this time.

Sales on Sunday

Another bill that has passed the House and gone on to the Senate is House Bill 223. This is a bill that would repeal all of the so-called blue laws that are now in effect in Mississippi and place the burden of handling Sunday sales on the local counties and municipalities.

First, it should be said that blue laws

should be unnecessary. So while it might appear at first glance to be a good thing to repeal blue laws, it is doubtful that this particular bill would enhance the situation at all. Probably it would make it worse.

If Christians who don't believe in working on Sunday would quit forcing others to work by shopping on Sunday, there would be no need for blue laws. The stores would be closed. Obviously, that is not going to happen, however, so some sort of control is needed. The Mississippi Baptist Convention, the Mississippi Baptist Christian Action Commission, and the U.S. Supreme Court have all taken the position that there needs to be a sort of assurance that workers will have a day of rest and recreation and family togetherness, whether or not they use it in worship experiences.

If the control of Sunday sales is left up to the local counties and municipalities, there will be a hodgepodge mess all over the state with no consistency at all. Also, under such circumstances the larger chain stores are going to be able to apply pressure for Sunday sales and be able to remain open on Sunday because of larger sales

forces. The small stores in the same localities, then, would be forced to stay open to protect themselves; but many times they have no sales force but the owners. In either case, large or small store, those who are working on Sunday are forced to miss worship services.

Of course, not everyone worships on Sunday; and that needs to be taken into account.

The situation in Mississippi may not be good as it is, but probably it is better than it would be under the conditions of this bill. In addition to repealing all Sunday sales laws, this bill would also repeal all restrictions on Sunday boxing and wrestling matches and all restrictions on hunting and fishing on Sunday.

There are a number of other bills that need attention. Bills are being considered on abortion, on tuition credit for private schools, on scientific creationism, and on horse racing as well as a bill to delete the repealer that would cut out the funding of rehabilitation for alcoholics. Readers may refer to the Report from the Capitol published by the Mississippi Baptist Christian Action Commission for details.

When Grace was three, her family moved to Clinton where her dad became pastor of Clinton (First) Church, and where he remained as pastor until his death in 1936. When Grace was seven her family got a piano. One day Mrs. Lovelace sat down and played "Nearer, My God, to Thee." Afterward, Grace climbed up on the piano stool and played the hymn she'd just heard. Her astonished mother quickly found a music teacher for her, and by the time Grace had finished Clinton High School she had taken eight years of piano lessons; often in recitals she played original compositions.

"A wholesome, winsome, wonderful girl—a genius at the piano, with an unrivaled color and delicacy of tone." These words about the tall, dark-eyed Grace were written in the annual her sophomore year at Hillman Junior College, Clinton. That year she gave a combination piano-voice recital.

At both Hillman and Blue Mountain College she sang in Glee Club and in quartets, and at the latter sang the lead in an opera, and studied organ. At Hillman she won a voice scholarship award and was president of Harpsichord Music Club. One of her voice professors at Hillman told the Glee Club during rehearsal one day, "Grace is the only one in this group who has perfect pitch."

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Faces And Places

Grace Lovelace retires

Dr. Earl Kelly declared Jan. 22 a Day of Grace. Ordinarily I'd miss nothing honoring my friend, Grace Lovelace, but flu kept me home that day, to my disappointment. The special day was to express appreciation for her 24 years of excellent service as an employee of the Mississippi Baptist Convention Board. The Cooperative Missions department, where she's been office secretary for most of those years, gave a reception in the Sky Room; Baptist Building employees presented her an autograph. Grace, who reached 62 on Jan. 9, retired on Feb. 1.

For 24 years she has been a loyal friend to me, empathetic, thoughtful, tender-hearted. With her sense of humor, she's always lots of fun. I couldn't count the banquets and church meetings and weddings and concerts we've attended together. In fact, she and her lovely mother, Gertrude Bellamy Lovelace, are like members of my family. Her mother retired last year for the third time, at age 86. Grace said she's not sure she'll be able to match that record! They live at 202 West Lakeview in Clinton—not too far from my house, so I'll still be seeing them often.

All of us at the Building, I'm sure, will miss hearing Grace play the piano in chapel on Friday mornings. The words "music" and "Grace" go together. Grace Whitfield Lovelace was born Jan. 9, 1919, in Louisville, Ky., where her father, B. H. Lovelace, was pastor of the Parkland Baptist Church, and I've heard her mother say she could carry a tune before she learned to talk. (Mrs. Lovelace was a violinist who played in orchestras in Florence, Ala., and Louisville, Ky.)

When Grace was three, her family moved to Clinton where her dad became pastor of Clinton (First) Church, and where he remained as pastor until his death in 1936. When Grace was seven her family got a piano. One day Mrs. Lovelace sat down and played "Nearer, My God, to Thee." Afterward, Grace climbed up on the piano stool and played the hymn she'd just heard. Her astonished mother quickly found a music teacher for her, and by the time Grace had finished Clinton High School she had taken eight years of piano lessons; often in recitals she played original compositions.

"A wholesome, winsome, wonderful girl—a genius at the piano, with an unrivaled color and delicacy of tone." These words about the tall, dark-eyed Grace were written in the annual her sophomore year at Hillman Junior College, Clinton. That year she gave a combination piano-voice recital.

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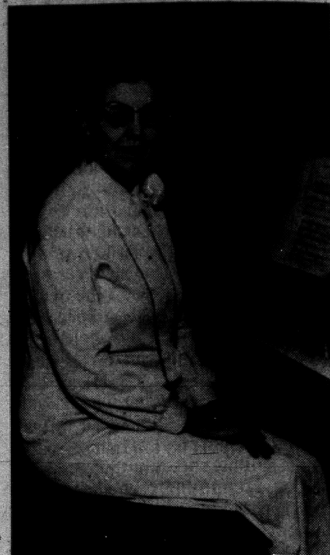
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the Waves, July, 1944. During her basic training at Hunter College, NYC, she was featured on radio with the Singing Platoon. Then she was stationed at Key West until her discharge from the Navy, August, 1946, as Storekeeper Second Class. At Key West, an assistant chaplain asked her to play the piano for Christian fellowship meetings held on a submarine tender in dry dock. Every week she would have to explain that she had special permission to come aboard—the only woman among 800 men!

The G. I. Bill paid her way to Woman's Training School (now part of Southern Seminary) to study for an M.R.E. degree. Her father was a graduate of Southern Seminary, and also one of its trustees.

She worked as church secretary and/or education director and music director in churches in Virginia, Mississippi, Arkansas, and Texas. From First Baptist, Breckinridge, Texas, she went to work at the Annuity Board, SBC, in Dallas. Then in 1957 she returned to Clinton and Jackson and began work at the Baptist Building.

Her many talents include writing. One hobby of hers is writing verse, sometimes humorous. She's had one article published in Royal Service and two in Training Union Magazine. In four hymn text contests sponsored by the Church Music department she represented First Church, Clinton, and won first place in all four.

She accepted Christ as her Savior at age 12, and her father baptized her. She has held many places of leadership in her church; for a long time she was director of a children's Sunday School department.

She expects to continue to work part time on a job or jobs. She will get to spend more time with her family—her mother; her sister, Sara Bellamy (Mrs. Clifton-Frank Myers) of Magee; a nephew, Buz Myers, who lives and works in Oxford; a niece Ginger and her husband John Barnes III and their two children Heather and Sean, who live near Prentiss. John is pastor at First Baptist Church and teaches at Monticello. If then she has any odd minutes left, she might spend them in a favorite pastime—knitting.

Through the years she has played the piano for weddings, revivals, and conferences, including several at Gulfshore Assembly. She will continue to do this, she said, in retirement, as opportunities occur.

Happy retirement, Grace! We love you! Congratulations, and thanks!

Charles G. Hamilton
Aberdeen

Letters To The Editor

Need for day of rest

Editor:

Your Sundays are about to be stolen from you. Your days of rest is about to be made into a day of toil which will keep thousands away from church. The day of the Lord is to be made into another day for greed of gain.

With the usual swiftness of the devil in sneaking evil bills through before the people are awake, the Mississippi House of Representatives was misled into passing a bill to destroy all the state and local laws which prevent outside exploiters from profaning the Lord's Day and giving us the wide open Sunday which has cursed many states. There was no opportunity given to church leaders or members to testify about it, to warn people about it, or even to know about it. Why was it sneaked through so suddenly? And now an attempt is being made to jam it through the Senate without the people of Mississippi being heard from.

This is not a matter of forcing religion on anyone. This is to force people to work when they prefer to be at church. The Supreme Court has ruled that Sunday laws are a protection to families and to workers as well as to religious freedom. The men who made America believed in the way of rest. This is the American way.

Keeping people free from such Sunday work is the American way. One of the first things Communists do when they take over a country is to destroy the day of rest and worship.

Most Mississippi mere do not want to have to work on Sundays. They obey the law and resent criminals who refuse to obey our law. Emerson noted, "Free institutions will go if we work."

free have protection for a day of rest and worship. God did not command us to worship in any specific place, but He commanded a day of the Lord as a symbol in time of allegiance to the spiritual.

It is urgent that every born-again Christian, every church member, every person concerned with our children and our future contact his senator to block this crime against God and man.

Charles G. Hamilton
Aberdeen

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Guest Opinion

Will the missionaries return to Iran?

By Mary Frank Kirkpatrick

During my 25 years in Africa I have missed seeing many of the historical events which have been shown on T.V. here in the U.S. I never saw a man shot off to the moon, and I can't seem to remember seeing a president sworn into office in a long time. The recent inauguration and the return of the hostages.

In the latter days and weeks of 1979, the Liberian students and staff in our school, Ricks Institute, near Monrovia, joined in praying regularly for the release of the hostages, and during my furlough year I have joined individuals and groups here in the U.S. almost daily in lifting those 52 up before the throne of Grace.

I waited, with the world, in eager anticipation for the planes to take off, and then joined in the rejoicing and praising God as all 52 walked off the plane. God is faithful.

That was several days ago now; and when some of the joy seems to have faded and in the reports and conversations there seems to be a possibility of another emotion, expressed in words such as wickedness, strife, deceit, insolent, arrogant, evil, untrustworthy, unmerciful. Those words sounded so familiar I looked back at the end of the first chapter in Romans that I was discussing this week with the youth of our church in the January Bible study.

As I read the description of the ungodly my eyes fell on the first verses of the second chapter, "Therefore you

are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things. And we know that the judgment of God rightly falls upon those who practice such things. And you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God?" God forbid! The devil is very sly. How easy it would be to turn joy into bitterness, and praise into vengeance. The hurt of these past 444 days could be multiplied.

We who are Christian are warned in Hebrews 12:15 of the consequence of allowing bitterness to take root within, "it will spring up causing much trouble and hurting many in their spiritual

lives." God forbid!

I am reminded of another who was taken captive, and of the words he spoke shortly before he paid the supreme sacrifice. "You have heard that it was said, 'you shall love your neighbor, and your enemy,' but I say to you, love your enemies, and pray for those who persecute you." (Matt. 5:43-44)

We Southern Baptists have had missionaries in Iran. I pray we will see the day when they will return and that when the masses of young Iranian students complete their studies here in the U.S. they will return filled with the love of God which has overflowed from our lives making them to be a witness to His love for all men.

Mary Frank Kirkpatrick, of Napa, MS., is a missionary to Liberia.

Faith seeking understanding . . .

What do we believe about the Bible?

By Frank Staggs

The Bible is the written Word of God. It is witness to the mighty acts of God, witness to Him who is the Word who became flesh in Jesus Christ. God is known through what He does. He has acted in creation and in history. In these events of creation and redemption, He has made himself known. The Bible is the written witness to these events.

Witness to Salvation History

Something of God may be known from history, from all that God has made and done (cf. Acts 14:17; Rom. 1:19f.), but God has acted in special ways for the special purpose of making Himself known to man and of saving man. It is with redemptive history that the Bible is concerned primarily. The ultimate act of God in breaking through to man was when the word became flesh (John 1:14). Although something of God may be learned from all history, it is in Christ that God Himself becomes present to us (cf. II Cor. 5:19; Col. 2:9). This is the particular history to which the Bible bears witness.

The Old Testament is largely the history of God's action in calling and creating his people Israel. The New Testament is witness to the fulfillment of this, as the God of Abraham, Isaac, and Jacob comes in Jesus Christ to call and create the true Israel, the church

as the body of Christ.

Composition of the Bible

The Bible was written over a long period of many centuries. It is impossible with present knowledge to date the earliest portions of

Robertses taste "mission experience" at Baptist church in West Germany

By Eugene L. Roberts

Last summer Mrs. Roberts and I spent eight weeks in West Germany. We were sent by the Lincoln and Copiah Baptist Associations as an investment in Christian missions. These two associations continued to pay my salary, provided our air passage, and continued the work here in our absence. I served as the interim pastor of the First Baptist Church of Giessen.

Prior to our leaving Brookhaven we had been in correspondence with John Merritt, executive secretary of the European Baptist Convention. He was our contact with the First Baptist Church of Giessen.

Giessen is located about 50 miles north of Frankfurt on the Lahn River. In Giessen there is some industry, a large university, a theater, and a very attractive shopping area (similar to our malls).

Giessen is also the site of a large American military installation.

The First Baptist Church of Giessen is composed of American military personnel, for the most part. However, there are a few German-speaking people in the church. During our stay there we had visitors from Uganda, Ceylon, Chile, Great Britain, and the United States. On one Sunday a German missionary visited us and on two Sundays a British missionary to Algeria visited in the services.

The First Baptist Church of Giessen was begun in 1962. This church is affiliated with the European Baptist Convention. This convention is composed of English-speaking Baptist churches in Europe. There are about 45 such churches in all of Europe. The combined member is 3,847 persons. This convention is very closely related to the Southern Baptist Convention. The membership of these churches is composed largely of American Southern Baptists who are living in Europe.

A distinction should be made between English-speaking Baptist churches and German-speaking Baptist churches. There are 51,000 German-language Baptists. These churches are affiliated with the German Baptist Union. There is a spirit of fellowship between the two. I visited one church, Immanuel Church of

Wiesbaden, which has two congregations — one English, one German. German Baptists and English-speaking Baptists share the same sanctuary and are sharing in the payment for the building.

As a pastor, I did what a pastor here in the States would do. I preached twice on Sunday, I conducted mid-week prayer service, and I conducted a Bible Study for ladies on Friday mornings. Willie Mae and I made "house calls." We spent hours in committee meetings; other hours we spent in personal conferences. Willie Mae was hostess to some of the folk for some meals.

The church had agreed to provide us with our housing, with food, and with transportation. They gave us a pound and kept food in the pantry; they provided us living quarters in their commodious pastor's home; and they took turns with their autos taking us to church and on church errands. And we learned enough German to ride the bus downtown on some occasions.

On Labor Day, the Baptist pastors of West Germany met in a village near Stuttgart with the pastor of the Neckar Valley Baptist Church. After that meeting, John and Elizabeth Merritt took Willie Mae and me on a ride along the beautiful Neckar River Valley. We rode on up the river to Heilbronn, to the famous Heidelberg castle.

On one day we packed a lunch and went with Sgt. Lee Wong to Russelsheim, a city on the Rhine River. There we purchased tickets and boarded an excursion boat for a ride down the Rhine.

A friendly soldier arranged for a young German lady to take us on a train trip from Giessen to Frankfurt. This young lady is a recent graduate of a veterinary school; her sister, a minister in the Lutheran Church, met us in Frankfurt and the two took us on a tour of Frankfurt. The main attractions were the home of Goethe, famed German author; the Hall of Emperors; and a skyscraper restaurant. From Frankfurt we rode the train to Wiesbaden to visit the John Alexanders and the John Merritts and our European Baptist Convention offices. In Mainz we saw the Gutenberg Press.

On our last week-end in Germany an American school teacher took us to Switzerland on visits to Lucerne and Zurich. We saw the church where Ulrich Zwingli, one of the Swiss Reformers, preached there is a huge metal statue of the famed preacher nearby. Of great interest to us was the visit to our International Baptist Seminary at Ruschlikon.

Saying farewell to friends in Europe was almost as difficult as saying good-bye to home-folk. We came to a new appreciation of our armed forces and the problems they face. We found the German people a bit reserved, yet friendly. We are gratified with the strength of our Baptist work there; however, there remains much opportunity for church development. We shall be eternally grateful for those who made this trip possible.

In this experience Willie Mae and I did get a taste of missionary experience. We experienced the ordeal of planning and packing for the long-term visit. There was also the frustration of leaving the work in Mississippi, and there was a bit of grief in our separation from family and friends. And while there Willie Mae's father suffered a stroke and died in a few days. We were unable to return to the States for the funeral. We came to understand that churches in mission settings are very much like the churches "back home," yet there are some differences. In the military setting people learn to make adjustments because the military frequently ordered the personnel to other assignments. This does affect the church.

We found persons responsive to our visits and the ministry we were able to give. One family joined the church on promise of letter from a Southern Baptist church in Oklahoma; on the last Sunday we were there I baptized a nine-year-old boy and a 26-year-old soldier from New York City. There are problems. At the same time there is opportunity.

The need is for stable leadership to instruct and indoctrinate the persons being won to Christ. In the Giessen Baptist Church internationals were attending. Some came because of the message and ministry of the church. Some German-speaking people at

tended the church; this was mostly young people who enjoyed the fellowship of young Americans there.

There is need for a caring pastor to spend time in family counseling. Before we left, a soldier brought us a gift. He remarked, "Here is something to say 'thank you' for just being there when I needed someone to help me in my time of need."

At the Baptist Pastors' Fellowship on Labor Day we met a retired pastor and his wife from the States. They had been sent by the Foreign Mission Board to take the place of a career missionary for one year. The career missionary was pastor of an English-speaking church in West Germany. In instances like this the persons live on their retirement income and perhaps some support from the church they are serving. The Foreign Mission Board or the European Baptist Convention provides transportation expenses.

This was a rewarding experience for us. We would encourage others to consider the possibility of such a venture.

Eugene L. Roberts is director of missions for Copiah and Lincoln Associations.

Nell Taylor dies at 60

Funeral services for Alma Nell Taylor, 60, Monterey Community, were held at 1 p.m. Thursday, Jan. 29, from Briar Hill Baptist Church, Rankin County, with burial in the church cemetery. Byron Malone, pastor of Daniel Memorial, Jackson, and Wilson Winstead, pastor at Briar Hill, officiated.

She died Monday, Jan. 26, in Briar Hill Nursing Home after a long illness.

Survivors include a sister, Mrs. Willis A. Brown, Monterey; a brother, James G. Taylor, New Orleans, La.; one niece, Mrs. Annette Tanner, Alexandria, La.; two nephews, Willis Brown, Jr., Mt. Olive, N.C.; and Paul Scott Taylor of Memphis; three great-nephews; and two great-nieces.

Miss Taylor had served at one time with the Mississippi Baptist Convention Board as associate with the state WMU department. She had served on the staffs of several churches in Mississippi and Louisiana. At the time she became ill, she was secretary at Daniel Memorial Church, Jackson.

She was a graduate of Blue Mountain College and Southern Seminary, Louisville, Ky.

Memorial gifts may be mailed to Box 530, Mississippi Baptist Convention Board, for Camp Garaywa.

Thursday, February 5, 1981

BAPTIST RECORD PAGE 5

English-language churches reach out in Taiwan

TAIPEI, Taiwan — Since the United States and the Republic of China broke diplomatic relations in December 1978, Baptist churches which serve the English-speaking foreign community in Taiwan have been struggling to survive.

As American military personnel withdrew, membership in these churches dropped drastically.

But the need for new members has prompted at least three churches to reach out in new directions.

Calvary Baptist Church in Taipei, where Southern Baptist missionaries Tilden and Linda Bridges are co-pastors, is now offering English Bible

studies and English Bible fellowships for college students.

Trinity Baptist Church in Tainan now has English-speaking Chinese members.

Immanuel Baptist Church in Taichung, where missionary Ray Green is pastor, also is having Bible fellowships. But their major emphasis has been in starting a village ministry in the surrounding area.

English-speaking and Chinese-speaking church members are visiting five villages, one each week.

Immanuel members hope that soon someone in each village will allow his home to be used for a Bible study.

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Southern Baptist disappointed in Agenda for Eighties report

NASHVILLE, Tenn. (BP) — The only Southern Baptist who served on the President's Commission for a National Agenda for the Eighties says he is "disappointed in the group's final report."

Foy D. Valentine, executive director of the Southern Baptist Christian Life Commission, said he was disappointed and I think the president (Jimmy Carter) was disappointed. The Christian community, I believe, has a right to be disappointed that there was not a facing up to the primary importance of

recovering moral values and spiritual ideals."

The commission was appointed more than a year ago by Southern Baptist Jimmy Carter after a speech identifying America's crisis as a crisis of spirit.

The commission's final report was released recently in Washington. In a preface to the report, chairman William J. McGill, president emeritus of Columbia University, noted the "intention" of the commission "was to conduct an objective study of the problems facing our nation in the coming decade."

Also in the preface, McGill admits the agenda "hardly addresses such themes having to do with 'what it means to be human'" and says: "We have found this dimension of life to be extremely illusive and talk about it in such a forum to be generally unproductive."

Valentine, however, said a "substantial number" of the 45 persons on the commission "shared the president's hope and my plea for a clear focus on moral values and spiritual ideals."

The Southern Baptist urged emphasis on values and ideals and the recovery of those values and ideals because they "will affect everything that goes on in our national agenda during the decade before us."

In a letter to McGill, Valentine urged stronger focus on such issues, saying:

"The crisis of the United States of America in the 1980s is a crisis of spirit. Without vision any people will perish. Without 'order in the soul,' to use Augustine's phrase, no nation or civilization can long survive."

"A spirit of malaise really does permeate the life of our nation as a whole. . . . Many things are needful in an agenda for the eighties, but the first and most needful thing is a recovery of values and ideals which constitute the glue without which the nation could not long hold together."

Valentine mentioned "four cardinal virtues" of wisdom, justice, temperance and fortitude, coupled with "three cardinal theological virtues" of faith, hope and love.

"Among those values in our own country are freedom or liberty, honesty, character, integrity, meaningful work, loyalty, faithfulness, dependability, responsibility and self sacrifice, all of which are largely in the personal arena. Among those virtues also are peace, human rights and justice in the political arena."

Despite the lack of a focus on moral and spiritual values, Valentine said the final report is "not without value" in highlighting important items for the national agenda in the coming decade.

In declining to focus on spiritual and moral things, Valentine noted the commission was "not hostile; they just didn't see this as what they were set up to do."

Newsbriefs In The



World Of Religion

Nashville — Two youth music Jubilations are planned for the summer of 1981, offering the first Southern Baptist sponsored events for participation by choral and instrumental musicians.

Jubilation East will be June 15-19 at Mars Hill (N.C.) College and Jubilation West will be at Oklahoma Baptist University, Shawnee, July 13-17. Participants in the Jubilations may attend by invitation only after qualifying through an audition tape process.

Directors interested in applying for the Jubilations should write to Youth Music, 127 Ninth Avenue, North, Nashville, Tenn. 37234, to request a brochure containing choral and instrumental application guidelines for submitting audition tapes.

Caracas — A Baptist church is to be organized to serve the nearly 300 Korean nationals living in Venezuela. The nationals were baptized in a recent service at the Emanuel Baptist Church of Caracas. Don Kim, pastor of a Korean Baptist Church in Los Angeles, California, led the service.

Geneva — There are 69,648,453 Lutherans in the world, according to Lutheran World Information.

The figures show a slight increase after a decline the previous year to 69,300,244, although LWI noted that "comparison is difficult."

Members in Lutheran World Federation churches total 54.1 million. Lutheran membership is 52,278,138.

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BAPTIST BOOK STORES

WORD BOOKS

WB

Singapore will seek to plant churches

SINGAPORE — After two years of no new churches, the Singapore Baptist Convention has decided to place more emphasis on planting and sustaining churches and phase out other relatively unproductive and expensive programs.

When the urban evangelism project was begun in 1975, several programs were started to help reach Singapore through new churches. Although these programs have been beneficial, in light of the low church growth and after careful analysis, Southern Baptist missionaries in Singapore recommended and the convention agreed to phase out the book tree ministry and the correspondence course over a period of months.

Elimination of the programs is expected to cut the cost of the whole project by two-thirds, making it possible for the Singapore convention to begin financing the urban evangelism project in the near future.

William R. Wakefield, Foreign Mission Board director for South and Southeast Asia, says he thinks the mission and convention will adopt a goal to double the number of churches in Singapore in the next five years. There are 16 Baptist churches in the convention.

A fellow who called himself an "enlightened atheist" once went on a tour of a monastery. At the end of the inspection, he remarked smugly to the monk who had been his guide: "Just think now, if God doesn't exist, and I think he does, then you will

And the monk just as smugly replied: "If I am wrong, I shall have wasted only my time. If you are wrong, you will waste an eternity."

'Typical' Baptist starts Scottish 'home' church

By Larry Jerden

ABERDEEN, Scotland (BP) — In many ways, J. P. "Pat" Lester is a typical Southern Baptist.

He was born in the South, went to college in the South, married a Southern girl, and spent 18 years as an active Baptist in a suburb of New Orleans.

But now, when Lester leaves his suburban home to go to work for Chevron Oil Corp., he either drives to his office in downtown Aberdeen, Scotland, or catches a plane and helicopter to the Ninian oil field 100 miles off shore in the icy, storm-swept North Sea.

Lester is director of production for Chevron's North Sea oil project. He and his family have been in this northeast Scottish coastal city since 1975. Though they found ice cream parlors and hamburger joints, they couldn't find an evangelical church that satisfied them.

So, with the help of Southern Baptist missionaries Jim and Barbara Spaulding, the Lesters helped organize International Baptist Church in January 1978. Spaulding is pastor of the church, composed of Americans, Canadians, Nigerians, Englishmen, Welshmen — and a few Scots. Almost all the members are in some way related to the oil industry.

Lester and his wife, George Ann, a kindergarten director when they lived in Metairie, La., teach the three-to-five-year-olds. "She teaches them, I play," Lester relates with a grin.

George Ann is also involved in a "Friendship Circle" program which helps elderly Scots. Through that and other programs, she has opportunities to interact as an unofficial missionary with the Scots.

For Lester, such expressions of his faith must come amid efforts to bring the oil under the sea into Britain's engines. In fact, if a man's witness makes him a missionary, Lester must be considered a true international missionary. Only 29 of about 400 men employed by Chevron there are Americans.

So far, Baptist ministry to these men and their families has been to try to give them a "home like" Baptist church when they are on shore. For Spaulding, this has involved a strong emphasis on chaplain-style counseling.

"In the oil industry here, there are far more stresses in family life than, say, in a military situation," he explains. "Barbara and I do a lot of marriage counseling, and we could do a lot

more. Scotland has the worst alcoholism problem in the world, so we get all the problems that spin off from that."

The drinking problem is accentuated, Spaulding notes, because as a safety measure there is no drinking allowed on the rigs at all. "Those with drinking problems begin 'tanking up' the minute they hit shore," he says. "If they have very far to go to get home, they've stopped at several pubs."

Another problem, Spaulding indicates, is the oil worker's prosperity.

"A lot of people don't think of it as a problem, but all of a sudden some of these men are making a lot more money than they've ever made in their lives," he explains. "Some of them know how to handle it, how to save. But a lot begin to spend very unwisely. Then the contract is over and they haven't saved anything. They are right back where they began."

In order to better minister to the oil families, George Ann's women's group is trying to meet families as they

move in. The oil companies are hesitant to give out information about incoming personnel, so locating the newcomers is difficult. High turnover also makes contacts difficult.

Thus far, the response of International Baptist as a caring, ministering church is proving effective. But those familiar with the oil boom in Scotland know that not all the oil workers can be ministered to through a traditional approach in the headquarters' city.

"There are whole cities built for the oil workers where nothing at all is being done," declares Loren Turnage, the SBC missionary who heads the Baptist Team Ministry in Aberdeen.

The Scottish Baptist Union, with 15 scattered congregations, has asked Southern Baptists for help. But with families like the Lesters, and other Christians out on the platforms and in the cities, those brash Americans may yet make a positive contribution in the land of the kilts.

(Adapted from the January issue of World Mission Journal.)

Baptists plan witness for '82 world's fair

ATLANTA — Southern Baptists will host an exhibit and are making plans to present a witness at the 1982 World's Fair in Knoxville, Tenn., says Bill Lee, assistant director of special mission ministries for the Home Mission Board.

The fair, scheduled for May through October of 1982, is expected to attract over 11 million visitors.

"The outreach possibilities excite me," Lee said. "Over 52 million people live within 400 miles of the World's Fair site."

Baptist Ministries for the 1982 World's Fair, Inc., a steering group composed of representatives of the board, the Tennessee Baptist Convention and the Knox County Association of Baptists based in Knoxville, signed a contract in December to sponsor a pavilion on a 5,100-square-foot lot on the fairground.

Lee, one of the HMB representatives in the steering corporation, said the pavilion will serve as a base for ministry.

"We plan to have a multi-media presentation and several displays in the pavilion. A counseling room and office will be located there, also," Lee said. "The board already has voted to help with expenses of participating in the fair," Lee said. "Additionally, youth groups and other groups appointed

through the board will perform in the pavilion and may also perform in other amphitheaters throughout the park.

Summer and semester missionaries will be assigned to work at the fair, and Lee hopes Baptist colleges students interested in ministering will fill many of the 3,500 jobs available at the fair.

Lee also hopes a music-drama team will be appointed for the duration of the fair. A US-2 missionary also will be assigned to the fair ministry, he said.

"I feel this is a Bold Mission Thrust project, for there will be large numbers of visitors from parts of the country where Baptist work is new," Lee said. "We can introduce them to the Southern Baptist Convention and ex-

Pray for MKs

Feb. 5—Dianne Phlegar (Thailand), Mississippi College
Feb. 17—Mark B. Watson (Philippines), Miss. State University
Feb. 24—Catherine E. Brogan, Hinds Junior College
Feb. 25—Thomas E. Marler (Guam), Miss. State University
Feb. 26—Janet Calcote (Japan), Mississippi College

Relief tent is replaced by pre-fab building

SENERCHIA, Italy (BP) — The tent which has been the focal point of Southern Baptist earthquake relief efforts in southern Italy was quickly replaced after a mountain storm destroyed it Christmas Eve.

The new quarters in Senerchia is a 1,000-square-foot prefabricated building on the former tent site. Plans are to move the building to a site with a more permanent foundation of gravel and cement, says Southern Baptist missionary Bob Holifield.

The missionary said two strong gusts of wind attacked the tent during the December storm. The first strained the stakes anchoring it; the second sent the frame flying in one direction and the rest of the tent in another.

The tent had provided some measure of shelter for residents of Senerchia, a village covered in three feet of snow and assaulted by strong winds and bitter cold since shortly after the November earthquake. Most of the residents are housed in trailers, but came to the tent for food three times each day.

Southern Baptists have allocated \$276,000 for a three-month food dispersal project, which is expected to feed 600 persons per day.

A small football fieldhouse became the meeting place for Christmas Day religious services, and then assumed the role of cookhouse and dining room until the new building was erected. Holifield says the tent belonged to the Piedmont Baptist Association in Turin.

Today is ours, an unmeasurable treasure house of golden opportunities, a sea of unfathomed possibilities, a forest of building prospects. Today is the clear note in our song of time. May we all well-use Today. — Benton E. Cain

Work groups hold clinics, build in Honduras

Several groups from the Tupelo area are working in Honduras during January and February, on projects with the missionaries, Landon and Pat Wilkerson, on the Mosquito Coast.

Sammy Simpson led a group of 14 to Puerto Lempira on Jan. 2. They installed a windmill and held medical and dental clinics and provided consultation and help in agriculture. Dan and Debbie Pitts, who went with this team, plan to remain for ten weeks in Honduras. Dan has just finished his master's degree at Mississippi State in entomology, and Debbie is a lab technician and medical worker.

James Smith of the Agricultural Missions Foundation staff was to go Jan. 16 with a crew of around 13 to install a radio station, conduct medical and dental clinics, and engage in other building and repair activities at Puerto Lempira.

Mrs. Sammy (Sue) Simpson, coordinator of mission activities for Harrisburg Church, Tupelo, was to leave Jan. 30 with a group of 14 to engage in medical, dental, church construction, and survey work, in the same area.

Mrs. Simpson said, "The missionaries, Landon and Pat Wilkerson, are doing a fine work in representing Jesus Christ and His concern for the total man to the very poor Mosquito Indians."

State churches give to Lottie

First Church, Magnolia, has given \$6,889.80 to the Lottie Moon Christmas Offering for Foreign Missions. This amount exceeds the goal of \$5200 by 28% and the previous year's total of \$5041 by 34%. Such a response by the people of the church not only represents the largest amount ever given by the church to mission work, but it also represents the greatest increase in giving from one year to the next.

This offering has climaxed a year of a renewed mission effort on the part of the church. Seeking to be a part of the "Bold Mission Thrust," the church in March gave its largest offering to the Annie Armstrong Offering for Home Missions, and, in July, participated in an associational mission project by sending three men to Trinidad, Calif., as part of the work team from Pike County Association to erect a building for the Westhaven Baptist Church.

The mission emphasis has been led by the W.M.U. which is directed by Mrs. Marjorie England. Farris Smith is the pastor.

Byram Church's Lottie Moon goal of \$3,350 has been surpassed with a total offering of \$3,381.41. The church adopted the theme "Help Light Our World" by giving to the Lottie Moon Christmas Offering. The whole church participated in giving. Henry J. Bennett is pastor; Mrs. Anne Bates is W.M.U. director.

More Terrorism in the '80s — "If the world is becoming jaded by terrorism, it may be paying the price of its boredom in blood. After more than a decade of skyjackings, kidnappings, hostage seizures, shootouts, and bombings aimed at advancing often obscure political causes, law enforcement officials and other experts on terrorism fear that the worst bloodshed may be yet to come. According to the Central Intelligence Agency, 579 people were killed by terrorists in 1979, the most for any year of the 12 the agency has been keeping such figures and nearly 22% of the 2,689 deaths from terrorism since 1968. 'Terrorists are at a critical juncture,' says Brian M. Jenkins of the Rand Corp., one of the world's foremost authorities on the subject. 'The things that they have done, the repertoire of the '70s, will not suffice or gain them what it did in the '80s. . . I don't see any end to it in five or ten or fifteen years.' — (The Tennessean, Aug. 24, 1980)

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SCRAPBOOK

Snow and scarlet

(Isaiah 1:18)
God didn't wash the world last night
and fling it out to dry—
He simply blanketed it with white
so pleasing to the eye;

Unightly and unpleasant scene
And even barren ground
All covered bright with myriad sheen
And every single mound

Holds secrets of its very own
Of broken limbs; decay
Or budding crocus, new bulbs sown—
It's all the same today.

The master artist covers all
But not with stroke and brush
As noiselessly the snowflakes fall
You feel the deepening hush

As each life has its own debris
That others may not know
He covers not but pure and clean
He washes white as snow.

—Valerie Boyd Howell
Ripley

Just Jesus and me

When I'm alone and in despair
Comes the answer
"Breathe a prayer!"
Then I know all doubts will flee
For there's just Jesus and me.
My load feels so heavy
And the hill looks so steep
As the lonely night its vigils keeps
But blessed assurance, from
His book I have read
Israel, our God, never slumbers nor
sleeps.
Hence, peace is born
On the wings of a prayer
Time then stands still, for
I know He is there
All alone in the morn
Just Jesus and me.

What a glory!
A comfort!
A victory!
When my vision gets focused
To where I can see
Just Jesus only—and me.
Louise Gladrich

For every day, you are angry you
lose 60 seconds of happiness.

To be the picture of health, be in a
good frame of mind.

The joys of nature

I do a lot of fretting about things I can't acquire.
Like a fancy home and fancy clothes and the newest model car.
But when I stop and give a thought to all the things I have,
I know that I should thank the Lord and be extremely glad.

The beauty of the sunset, with all its red and gold,
To watch in awe and wonder, the colors that unfold,
The quiet night that follows, the moon, the stars above,
The dawn, and then the sunrise sent by a God of love.

The seasons all inspire me, there's spring with all its green,
And flowers and warmth and beauty, spring showers that smell so clean.
The summer comes, the weather's hot; it really gets us down;
But autumn brings some cooler air, and leaves turn gold and brown.

Finally wintertime is here, the days are crisp and cold,
We realize the joy we've had as we've watched each day unfold
All, all these things are not for sale; God gives them to us free;
So help me, Lord, to stop and think of what you do for me!

—Ruth Norsworthy Crager
State Line

Forgive

Oh, for a greater, happy life,
An easy one to live,
There is a simple answer—
Be able to forgive.
The Lord forgave the darkest sin.
So now at any cost
Self-will yourself to forgive
Lest dignity be lost.

—Roxie Barton Jones
Steen

A winter silhouette

Remember the lovely crepe myrtle tree,
That you have heard so much about
(Especially in the springtime
With its display of baby mocking birds)?

Well, now it looks so drab and brown and bare—
No leaves, no blooms, no baby birds yelling for food—
But look again.
The graceful branches are waving to you and me.
The tree is designed so artistically
That it catches the eye of passers-by.

The nest has now been replaced by a bird feeder,
And that's where my feathered friends are
From sun to sun, feasting, and their
Chirping their thank-you notes.

In these dark, cold, and barren days
(Perhaps there's rain or ice or snow),
May we, on the scene, remember you.

—Ruby Singley
Columbia

Wisdom

(Proverbs 4:1)
Esteem wisdom,
and God's children she will exalt;
Embrace wisdom,
and her honor will no one default;
A garland of grace wisdom will
render,
presenting each a crown of splendor

—Sarah Peugh, Aberdeen

Change of heart

My being groaned within.
I'm tired—I'm much too weary
A Share Group to begin.
At saying "No!" convincingly
I've never been real good.
So I smiled and said, "Oh, sure, what
time?"

(Just 'cause I thought I should.)
I didn't want to have to meet
Each week as Share Groups met,
But now, it doesn't seem too much—
"Is it Tuesday morning yet?"
For God has shown where two or three
Are gathered in His name,
He's there to make it three or four
And then it's not the same.
And seeing prayers answered
Can increase your faith each day.
For miracles can happen
When Christians share and pray.

—Vera Verdel
Kosciusko

Free indeed

(John 8:36)
Are you a hostage to sin?
Jesus paid the ransom for thee;
To claim freedom let us begin—
For Jesus our Pilot will be.

God's freedom flight is a special kind
And for it He had a plan:
Leave sin and disobedience behind.
He honors requests on demand!

Our freedom path He will chart—
Guidance will come from above—
Beginning with desire of the heart
For purity, faith, and love.

A prepaid journey to liberty—
Accept His Word to succeed:
"If the Son therefore, makes you free
You shall be free indeed!"

Toni Pickett
McComb

Reminiscing

In the hush of twilight, I'm reminiscing
Of bygone days, remembered well—
Down the years' long corridors your laughter comes
Ringing as clear as a bell.
My eager heart attentively listens—

All my cares completely vanish,
I'm happy when remembering you.

—Marnie W. Lenaz
Gulfport

Staff Changes

Johnson Creek Church, Greene County, has called Wayne Haselmaier of Picayune as pastor. Haselmaier, who began his new work Jan. 25, is a former pastor of the church.

Plave Church, Greene County, has called Troy Sumrall as pastor.

Fellowship Church, George-Greene Association, has called Lewis Waltman of Semmes, Ala. as pastor.

Clifton I. Williams has resigned as minister of music at West McComb Church to return to the Carmel Church near Monticello.

Brodie Road Mission, Gulf Coast, has called Jerry Masterson as pastor.

Clovis Logan was called recently as pastor of College Hill Church, Calhoun County.

Ben Hill has resigned as pastor of Horton Memorial Church, Pontotoc County.

First, D'Iberville has called Joe Johanna as pastor. He was ordained by Temple Church, Gulf Coast, on Jan. 8.

Emmanuel, Biloxi, has called Benjamin Boone as pastor. He goes there from Meridian.

Robert Wright has resigned as pastor of Northward Church, Gulf Coast, to accept the pastorate of First Church, Advance, Mo. He served as president of the Ministers' Conference in the Gulf Coast Association.

Graham Hales is interim pastor at First, Wiggins.

W. C. Johnson has reconsidered and will continue as pastor of Providence Church, Calhoun County.

Robert Pegues began his pastorate at Troy Church, Pontotoc County, on Sunday, Jan. 25.

Revival Dates

Madison Church, Feb. 8-13; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 12 noon and 7:30 p.m. Junior Hill, a full-time evangelist from Hartselle, Ala., preacher; Price Harris from Shreveport, La., guest musician; Roy McHenry, pastor.

Names In The News

The Youth Ministry of Broadmoor Church, Jackson, will present Paul Smith in concert Feb. 20, at 7 p.m., at Broadmoor Church (Fellowship Hall). Paul Smith is both vocalist and pianist; his music ranges from opera to rock. He is a graduate of Baylor University. As a member of the vocal group "Spirit of Love," Smith has recorded for Word Records, Inc. Today he is on his own as a Christian performer.

A banquet will precede the concert for youths who are in the 7th through college grades (including single adults). For additional information on the Youth Banquet and concert, call Jerry Pounds at 382-2088.

Jerry N. Watts, minister of music youth at Mt. Zion Church in Tate County, has released his first Gospel Recording, "Rise Again," "Give Them All To Jesus," "Learning to Lean," and "I Will Serve Thee" are a few of the titles included on the album.

Elgin West, pastor of Bradford Chapel, Calhoun County, has returned from a ten-day trip to the Holy Land.

Hendon M. Harris, Jr. died Saturday, Jan. 24, in Huntington Beach, Calif. Funeral services were Thursday, Jan. 29, from 10 a.m. to 12 p.m. at the Jackson Home, Jackson, with burial in Clinton Cemetery. Harris was the son of the late Hendon and Florence Harris of Clinton, long-time missionaries to China. His mother preceded him in death earlier this month. Survivors include five daughters; two sons; three sisters; and two brothers. Harris had served as a missionary in Hong Kong.

Ted Bostick and Albert Wilkerson, pastors of Calvary Church, Pricedale, and Bogue Chitto Church, respectively, attended a Church Recreation Lab at Lake Yale, Fla. recently.

Gerald Martin has offered his resignation as president of Hannibal-LaGrange College, Hannibal, Missouri, effective August 31. He will serve Hannibal-LaGrange College as Chancellor for External Affairs with responsibilities in development, effective September 1.

Mary Frank Kirkpatrick, missionary to Liberia, is taking a leave of absence from the Foreign Mission Board. This is due to the fact that her mother, who is 88, is not able to live alone any longer. Miss Kirkpatrick will be living at home with her mother. Their address is Box 94, Noxapater, Miss. 39346.

Northside Church, New Albany, recently licensed Larry Bain, right, to the gospel ministry. Pastor Billy Davis, left, presented the certificate of license on behalf of the church.

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, and former pastor in Mississippi, was one of the featured speakers during the Tennessee Evangelism Conference held at Belmont Heights Church, Nashville, Jan. 19-20.

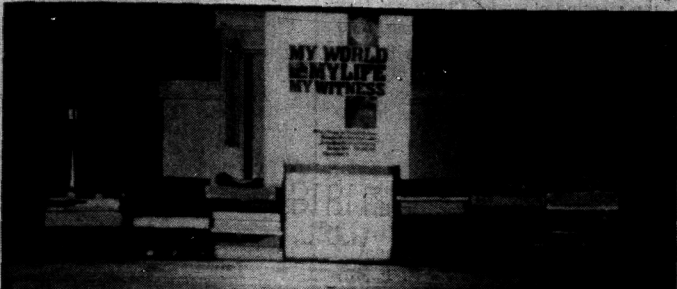
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TYLERTOWN CHURCH honored 75 of its members on Jan. 11, in a "Read the Bible Through in 1980" recognition service. Those completing the assignment were presented certificates by the pastor during the morning service. Among those not pictured is Bismark Bearden, resident of a local rest home. Bartis Harper (fifth man from the right) is pastor.



HARMONY, UNION COUNTY, collected used Bibles from its members to be sent to a Bible distributor to be rebound and sent, free of charge, to English-speaking people around the world. "The members contributed 50 Bibles which may help to win some lost soul to Jesus," said the pastor, Mike Smith.

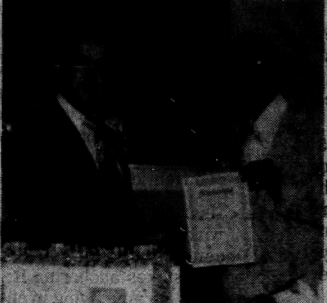


MORGAN CHAPEL CHURCH, STURGIS, held an Acteen recognition ceremony on Dec. 14, 1980. Four girls were crowned Queens. They are, left to right: Missy Hill, Sheila Vickers, Beverly Henry, and Misty Black. Pastor is Olyn Roberts and Acteen leader is Eloise Roberts.

Chilora Church, Wayne County, is being completely remodeled. The work is expected to be finished by Feb. 15. Hal Taylor is the pastor.

Lizana Mission, Gulf Coast, has received a piano as a gift from Mrs. N. G. Brown of the Big Ridge Church, Biloxi. They have started a building fund for a new auditorium.

Silver Springs (Pike) has begun construction of a new \$60,000 addition that will house fellowship hall, kitchen, and classroom space for another department. J. M. Thornhill is pastor.



KERMIT KING, left, Church Training department director, Mississippi Baptist Convention Board, presented to KREOLE AVENUE CHURCH, Jackson Association, an award on Dec. 14 for being second in the state in Baptist Doctrine Study Course awards. B. C. ROCKWELL, right, accepted the award for the congregation. Rockwell has served this church as Church Training director for 19 years, as deacon for 18 years, and last year was both Sunday School director and Church Training director. Dan G. Hembree, pastor, said, "Mr. Rockwell supports Baptist doctrine study and challenges other directors throughout the state to push Baptist doctrine study in their churches."



THE YOUNG MUSICIANS and MUSIC MAKERS of Handsboro Church, Gulfport presented a "Singing Christmas Tree" on Sunday evening, Dec. 14. The program was under direction of Julie Anderson, director of the Young Musicians. Arnold Bridges is minister of music.

Honor Roll Of Churches

At the close of each calendar year, an important feature of our self-sustaining program is a thorough review of cash gifts received in our offices during the period under examination, especially all the sources from which those gifts originate. Again this year, trustees and administration at your Children's Village are thankful to be reminded, in convincing fashion, that The Baptist Children's Village IS BAPTIST, and not just in name only. For the private information of the Board of Trustees, we prepare a listing of Mississippi Baptist churches which, as church organizations, and through designated, cash giving, contribute \$300.00 or more to The Village's mission ministry, during the year under study. For 1980, this listing of our private "Honor Roll of Churches", together with a comparison analysis of church support during the year, provides encouragement and gratitude at a very needful time in our history. With humility and appreciation, we share some of these financial facts with our friends everywhere. Receipts reflected in this report include sums received in our central offices during calendar year 1980. While we believe our records to be correct, they are, of course, subject to our annual audit.

a. This year, a total of 364 Mississippi Baptist churches and several Associations appear on the HONOR ROLL, as compared to a total of 354 in the previous year.

b. A total of 1532 different Mississippi Baptist churches made a designated cash gift in some amount to The Children's Village during 1980, as compared to 1552 in 1979.

c. Ninety-one different Baptist churches made designated, cash gifts aggregating \$1,000 or more during 1980, as compared to eighty-three different churches giving at this level during 1979.

d. Stated in percentages, cash gifts from organized church sources which we received during 1980 amounted to 35.5% of our total receipts in the case of designated, cash gifts, and 18.5% of total receipts, in the case of our Cooperative Program allocation. Therefore, 56% of all cash gifts received by The Children's Village in 1980 originated with Mississippi Baptist churches through the organized

channels, the major share of cash gifts received from individuals originated with individual Baptists.

e. According to our records, the "top twenty" local churches in terms of 1980, cash, designated support of The Village were as follows:

1. First Baptist, Jackson, Hinds-Madison Association.
2. First Baptist, Vicksburg, Warren Association.
3. Hollandale B. C., Washington Association.
4. First Baptist, Gulfport, Gulfcoast Association.
5. First Baptist, Greenville, Washington Association.
6. First Baptist, Water Valley, Yalobusha Association.
7. Morrison Heights Baptist, Hinds-Madison Association.
8. First Baptist, Louisville, Winston Association.
9. Parkway Baptist, Jackson, Hinds-Madison Association.
10. First Baptist, Winona, Montgomery Association.
11. First Baptist, Aberdeen, Monroe Association.
12. Rolling Creek Baptist, Clarke Association.
13. First Baptist, Crystal Springs, Copiah Association.
14. First Baptist, Summit, Pike Association.
15. First Baptist, Anguilla, Sharkey-Issaquena Association.
16. Mt. Zion, Independence, Tate Association.
17. Forest Baptist, Scott Association.
18. First Baptist, Grenada, Grenada Association.
19. Calvary Baptist, Jackson, Hinds-Madison Association.
20. Faith Baptist, Lowndes Association.

For the boys and girls who depend on us, we thank Mississippi Baptists, upon whom we depend. We claim considerable pride in saying that you "own and operate us." Our financial records continue to verify and corroborate that assertion.



Mize Cottage girls admire Christmas present — Jolji Beall of Clinton delivers dollhouse and toys to Village children.

Admission of Children:

At least once each year we use this space to remind friends that we exist to serve the needs of neglected and dependent children, and their families who are in crisis situations, especially those who are of personal interest and concern to Mississippi Baptists. You support us and make our ministry possible, and we want you to know how to make our service available to those you know who need it.

Final decisions admitting children or young people to the care and custody of any Village facility are made in our central offices on the Jackson campus. Representatives of children or families in need of a child care service are invited to write or telephone: Mrs. Claire Nowlin, ACSW, Director of Social Service, The Baptist Children's Village. She may be addressed at Box 11308, Jackson, Mississippi 39213 or telephoned at 922-2242. Information, applications and related papers will be furnished on request and a Village social case worker will be promptly assigned to work with the family of applicants for admission.

We require endorsing approval of a Southern Baptist Church in Mississippi on each application for admission which must be signed by the parent or other individual having legal custody of the applicant/child. The Village reserves the right to require court-ordered custody in appropriate cases, together with the right to place the admitted child in any Village facility.

Complete information is available upon request. You help us. Call us when we may help you.



Presenting Our Staff: T. Deane Rodgers, left, Assistant Executive Director with 10 years of Village service.

Becky Rhodes, right, Social Caseworker, Farrow Manor Campus/New Albany with 2 years of Village service.

Houseparents Needed:

From time to time we appeal for additional assistance on our houseparent staff—those men and women who live with the children in Village cottages, serving as "live-in", substitute parents. Our vacancies still exist and the need is great, particularly on our largest campus in Jackson.

Christian adults, in good physical and emotional health, with active local church affiliation, able to furnish pastoral endorsement, interested in living and working with children and young people, are urged to contact us. There is a special need for single ladies, without dependent children, preferably between the ages of 35 and 55 years. Husband/wife teams in this age group will also be considered.

We again ask you to help us find dependable co-workers, willing to join us in this sensitive, necessary Christian mission. Inquirers are invited to write or telephone Paul N. Nunnery or Henry M. Glaze at Box 11308, Jackson, Mississippi, 39213 (telephone number 922-2242).



M.C. awards Villager football scholarship: Seated, Mike Milner, Jackson Campus — Standing (L to R): Coach Jerry Lyons; Henry Glaze, Jackson Home Life Director; Paul N. Nunnery, Executive Director.

THE VILLAGE VIEW

FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

India Nunnery Campus

Every child and staff member has been saddened by the death, on January 8, of our dear friend, Mrs. Ernestine Winters. Mrs. Winters, one of our best and most-loved housemothers had lived with us and worked and prayed with us since June, 1975. While we did not expect to have to give her up so soon and so suddenly, we are grateful that she need not suffer any longer, and we are grateful for the happy memories we retain of her and for the continued good influence of her life and work with us.

Teen-agers from this campus have recently viewed and enjoyed a multi-media presentation, "Hard Times" at First Baptist in Jackson, one of our home churches. The presentation is a study dealing with alternatives in handling the difficulties in life.

"Looking Good Together" is an organized group of the youngest children on the India Nunnery Campus, involved in exploring, under the direction of the Christian Education Department, the many good things which God gives to us each day of our lives.

On February 12, "His Kids" a group of campus young people will host a Valentine Party for all of the younger children on this campus. Hearts,

clowns and goodies will highlight the afternoon.

On February 14, the facilities at Hester Activities Building will be transformed into a Christian Supper Club, when the oldest teen-agers on the India Nunnery Campus and their dates will be honored guests at the annual "Sweetheart Banquet."

Ruth Glaze, our Christian Education Director has announced the launching of a new, in-depth series of studies for Village teen-agers, relating to God's ideals for personal lives, relationships and directions. According to Mrs. Glaze, the studies are Bible-centered, employing life-situations which are practical and understandable by even the youngest of our children and which seek to reveal the death of God's love. The sessions are conducted in conjunction with Bob Catlett's Recreation Department, designed to provide an innovative, fun-filled approach to an interesting as well as inspirational time for all participating children and youths.

Village basketball teams are now active, with creditable records in league participation reported. At this writing, teen-aged boys have won 4 games and lost 2.

Farrow Manor Campus News

Recently, several young people who live on The Village's Tate County Campus have been honored for academic achievement in the public schools of Tate County. George Lucas is one of five Tate County students who have been given special recognition as "Student of the Month" for academic improvement realized in both regular and Title I Mathematic classes.

Patricia Conner has been presented a Certificate of Recognition for "the most improved average in first period General Mathematics."

The same has been presented to "Student of the Month" for his achievement in Title I Mathematic Classes and for academic gains in regular classes, all at Independence High School.

Bilbo Garrison, Becky Cooley,

Oliver Allen and Dewayne Ellis from our Farrow Manor Campus are all participating members of the Band in the public schools of their attendance.

David Jones, Bobby Bates, T. J. Clardy, Jeff Lucas and Jimmy Lucas are members of the Football Team at Independence High School, participating in spring, football practice.

Additionally, both George and Jerry Lucas are members of the Basketball Team at East Tate Attendance Center.

Recently, the young people on our Farrow Manor Campus enjoyed a skating party at Coldwater as members of the Youth Group from Mt. Zion Baptist Church in Independence, which is the home church for our Farrow Manor Campus children.

Bible Book Series

Freedom and the Christian's rights

By Gordon H. Sansing
Pastor, First, Pontotoc
I Corinthians 9:1-27

It is one thing to say it, it is quite another thing to practice it. But Paul did. In the preceding chapter Paul urged the more mature Christians to live their Christian freedom in a responsible way. He asked that they even be willing to forfeit some liberties out of concern for a weaker brother.

As he continues to answer these Christians, Paul uses his own practice as an example. He had many privileges which he had a perfect right to claim, but did not test them out to be stumbling blocks to others and a hindrance to the gospel. Again, Paul elevates the law of love above liberty.

1. Paul's Privileges (9:1-4)

We may surmise from Paul's words that some in Corinth were questioning Paul's claim to be an apostle. With a series of terse, rhetorical questions, all expecting a positive answer, Paul established his position as a fully qualified apostle. First, he had seen the Lord Himself in that unique conversion experience on the Damascus road. There he received his commission from Christ.

Second, these Corinthian Christians were the result of his labors. They stood as his seal of apostleship. The seal was a common means of assurance that something was authentic in this day. These Christians were the visible sign that he was a true apostle.

As an apostle, Paul could have claimed certain rights. Again in verses 5 and 6, he poses rhetorical questions which required a "yes" answer. Paul could have expected material support from the church at Corinth even as others had. But he and Barnabas had, by their own choice, worked for their upkeep.

2. Living by the Gospel (9:7-14)

Paul continues his case with a series of questions which call for affirmative answers. He cites the fact that the soldier, the planter and the shepherd are all supported by their work. Moses is quoted to show that God made provision for the oxen which tread out the grain which illustrates a principle for human guidance. His readers are reminded that Christ had ordained that those who proclaimed the gospel should "get their living from the gospel."

3. Paul's Renunciation of His Privileges (9:15-18)

As the one who had proclaimed the gospel to the Corinthian believers Paul was certainly deserving of their material support. However, he had not accepted that which was his right and privilege.

This is his whole point. He has pointed out to these that he had made a concession by refusing to claim a right. He had refrained from exercising a Christian freedom in order that the gospel might not be hindered.

Now, he was asking the Corinthian Christians to do the same in regard to meats offered to idols. Love comes above liberty. Selflessness is the Christian grace at this point.

4. Nature of True Ministry (9:19-27)

Paul has shown how he made concession by refusing support from the Corinthians so that the gospel would not be hindered. In these verses he shows how he made various concessions to Jews, Gentiles, the weak and others in order that these might be led to Christ.

J. W. MacGorman writes: "Just think of all the varied circumstances in which Paul was able to witness effectively. In Antioch of Pisidia he used a synagogue of the Jewish Dispersion to proclaim the gospel (see Acts 13:14-52). In Lystra, a city of Lycaonia, he addressed an excited pagan crowd in the open air (see Acts 14:8-18). In Athens, the cultural center of Greece, he spoke boldly to those who were well-grounded in ancient and contemporary philosophies (see Acts 17:16-34). In Jerusalem he secured permission from the Roman tribune to make his defense to the Jewish mob that had sought to assassinate him (see Acts 21:1-21). In the great audience hall at Caesarea he related his experience with Jesus Christ before the imposing company of the Roman procurator Festus, King Agrippa and Bernice, the military tribunes, and prominent civic leaders (see Acts 25:23 to 26:32). The Colossian letter reveals his capacity to take the terms of an eclectic philosophy that threatened the gospel and make them subservient to it."

"No one in the early churches had a wider range of effective witness than Paul. This was possible because of his dedicated flexibility. He was willing to

take the risks involved in moving beyond his cultural base. He had unusual skill in distinguishing between the essential and the nonessential in the proclamation of the gospel. He was willing to adapt to the cultural bias of his listeners in order to share Jesus Christ with as many as possible. And he did it without compromising the gospel."

Paul sought to identify himself with all people in their circumstances in order to lead them to Christ. Whatever approach was necessary, he used it. That was the pattern of Jesus who worked with people where they were as He sought to lead them to become as He wanted them to be.

The Christian message does not change, but the method and manner of presenting it does. Christians and churches need to be flexible in the spread of the gospel in order that it might be carried to all.

Paul wanted to succeed for Christ and therefore, he disciplined himself in Christian freedom. Are we willing to forego our privileges, rights, ease, etc. for the sake of others? Are we willing to let love control and discipline characterize us?

Augustine wrote:
Wouldst thou have thy flesh obey thy spirit?

*Then let thy spirit obey thy God.
Thou must be governed that thou mayest govern.*

Hickory Grove will constitute

Hickory Grove Mission at the Naval Air Station in Lauderdale County will be constituted as a church during a worship service scheduled for Monday night, Feb. 9, at 7 p.m.

Since 1961 Hickory Grove has been a mission sponsored by the Lauderdale Association and four churches: Highland, Oak Grove, Poplar Springs Drive, and State Boulevard. The association and the sponsoring churches assumed financial responsibility in 1961 for provision of a church building, pastor's home, and education building. These buildings were paid for on Feb. 1, 1981.

Harold Harris is the Hickory Grove pastor.

'The Baptist Hour' radio program begins 40th year

FORT WORTH, Texas (BP) — "The Baptist Hour," a modified radio worship service produced by the Southern Baptist Radio and Television Commission began its 40th year in January.

The initial 13 sermons heard on a live hookup of 17 radio stations in 11 states have grown to a taped production aired weekly on 425 stations in 50 states and 11 countries around the world.

In 1949, "The Baptist Hour" went on the air full time on a paid basis. It was on the American Broadcasting Company's network of 132 stations in 21 states. But the network arrangement soon folded for lack of funds. In 1951, the program was transcribed and circulated to independent stations for public service (free) broadcasting. "The Baptist Hour" has been aired continuously each week since that time.

In 1969 the Centurymen choir was formed to provide music for the show. The all-male group, which blends the voices of 100 Southern Baptist ministers of music from 21 states, not only gave "The Baptist Hour" distinctively new sounds but led in 1978 to the creation of another Southern Baptist program, "Sounds of the Centurymen."

That show currently is on 131 stations.

For many years, different men preached on "The Baptist Hour," each for 13 weeks. M. E. Dodd, then pastor of Shreveport's First Baptist Church, was the first speaker. In 1958 it was decided a permanent speaker would add continuity for listeners and a search began for that person.

Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, was selected and served for 18 years. He retired in 1976. Over the years numerous letters from listeners have reached "Baptist Hour" producers. Hobbs recalls one from a listener who reported she was about to commit suicide when something Hobbs said on the radio caught her attention. She listened to the sermon and decided to give God another chance. Her letter described the differences God had

made in her life.

The "Baptist Hour" has provided a pulpit for such preaching giants as M. E. Dodd, George W. Truett, R. G. Lee, A. J. Moncrief, C. Oscar Johnson, John H. Buchanan, J. Clyde Turner, C. C. Morris, Ted F. Adams, John R. Sampsey, T. L. Holcomb, John L. Hill, Ellis A. Fuller and W. W. Hamilton.

In August 1977, Frank Pollard, then pastor of First Baptist Church, Jackson, Miss., became permanent speaker to replace Hobbs. Pollard is now pastor of First Baptist Church, San Antonio, Texas.

The number of stations airing "The Baptist Hour" has grown, the number of listeners has mushroomed, the sound of music is somewhat different from that 40 years ago, but the message of Jesus is the same.

Be sure to watch for the thorns, when the flowery beds of ease begin to wilt.

Devotional

What do you mean sleeping at a time like this?

By Jim Futral, Pastor, First, Amory

Jonah lived during an exciting time! God gave him the opportunity to preach to the largest crowd of unsaved folks anywhere in his day! And he did not want to go! He was sure of his calling. He was sure of his message. But still he would not go. I feel certain Jonah would have welcomed the opportunity to preach the main sermon at the National Convocation of Jewish Prophets in Jerusalem, but preach to heathens in Nineveh? Never!

Jonah recognized the tensions building within him related to his work load and decided he needed to get away from it all and relax. So he took a cruise, rested, and slept. But all was not well and his sleep was about to be disturbed. During a raging storm the captain of the ship comes to Jonah and (in the words of the Living Bible) asked him, "What do you mean sleeping at a time like this?"

As the Lord's church we might do well to pay attention to the question a heathen captain asked God's relaxed prophet.

I. What do you mean sleeping... when danger is imminent! The ship was about to sink, lives were about to be forever lost, and the only man on board who knew the Lord was asleep! Few people would argue with the fact that we were sailing rough seas today. The winds of economic, political, and moral crises blow all around us. In the midst of such danger we ought to hear the faint sounds of our marching song, "Arise, O church of God, have done with lesser things."

II. What do you mean sleeping... when there is something you can do! What could Jonah do? The pagan sailor told the prophet. Pray! Jonah could call on his God, asking for help and also acknowledging his wrong. He could act also. He could get to the place where God wanted him to be in the first place!

III. What do you mean sleeping... when the consequences are so great! If Jonah were to keep on sleeping, thousands would not hear of God's love, God's people would not get to see miracles, and the glory of God would not be seen. How sad.

But the fact is Jonah did wake up. The world did hear and the lives were changed. Jonah is now history and we are here. Is it possible for us to go off sleeping at a time like this?

Uniform Lesson

Have compassion

By Tom F. Rayburn, Pastor
First, Booneville
Matthew 15:23-39

The purpose of this week's lesson is to help us understand Jesus' experience of helpfulness to others. Also it is to encourage us to follow his example and help others in need.

How do you look at a crowd of people? There are different ways. One may see them as large masses to be manipulated so as to get gain and profit from them. One may look at them with disdain. Others may look at them just to shun them because they are no good. Or you can look at people with indifference, with the idea that "I will not get involved with their problems and their needs." But Jesus looked on them with tenderness and a desire to help them and satisfy their needs. He wanted to save them from their sins. He wanted to educate them from their ignorance and heal their diseases and illnesses.

Jesus' attitude was that of a shepherd. Shepherd means pastor. "I am the good shepherd; the good shepherd giveth his life for the sheep" (Jn. 10:11). "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Mt. 9:36).

Jesus had left Jewish territory and had gone north to the sea of Tyre and Sidon (v. 21). Jesus had gone there alone, perhaps to have time to teach the twelve. Then he came to the Sea of Galilee and went to the ten cities of Decapolis, where there was a large population of Gentiles (Mt. 7:31).

I. The Multitudes Healed 23-31

V-23 Went Up Into A Mountain — The mountain is not named. Many hills are around the sea of Galilee; Sat Down — The position of teachers in Jesus' day (Mt. 5:1,2).

V-30 Maimed — Those who were crippled in hand or foot or those who had lost a limb. When Jesus cured them or restored a hand or foot it was a direct act of creative power. No wonder the people glorified God! Cast Them Down — Jesus cast the devil out of them.

V-31 Glorified The God of Israel — Glorify means to praise. They acknowledged his power and greatness. The God of Israel was the God of the Jews. The people in that region were Gentiles and worshipped heathen idols and

gods. Their gods had never blessed them like this. They were converted to worship the God of Israel. The purpose of a miracle is to create faith in Jesus Christ as Lord and Savior.

II. The Multitudes Fed 32-39

V-32 I Have Compassion — Jesus' heart went out to them. He felt a tenderness for them. "His heart was touched with their grief" as the hymn states it. Compassion means an inner feeling. A desire and yearning to help. Three Days — Nothing To Eat — Perhaps this is not to be taken as three literal days, but during that time they had been deprived of their regular food and their supply began to run out. I Will Not Send Them Away — Jesus' concern is not only to give them spiritual food but food for the body.

V-33 Whence Should We Have So Much Bread? — The disciples wanted to help but they could not see how the need could be met. We must realize that God can supply every need (Ph. 4:19).

V-34 How Many Loaves Have Ye? — The disciples realized they needed Jesus' help. Then they committed to him what they had. The person, whoever he was, gave up his fish and bread and did what he could. When we give to Him what we can, then Jesus will help.

V-35 Commanded The Multitude To Sit — Mark says that they sat down in groups of hundreds and fifties (Mk. 6:39,40). After they were orderly and quiet the food was given to them. Quietness is always the atmosphere in which to meet Jesus.

V-36 Gave Thanks — He did not pray that the food would be sufficient. He simply gave thanks. Often we do not show our gratitude because somehow we do not think what we have is enough. We must be grateful for every blessing, however great or small. The Disciples To The Multitude — Jesus worked the miracle. The disciples shared the multiplied food. The gospel is the good news that will change hearts. It is our privilege to share it.

V-38 Were Filled — They ate until their hunger was satisfied. When Jesus blesses He completely satisfies.

means food. Modern translations use "broken pieces." Seven Baskets Full — The size of the baskets is not known. The Jews carried baskets with them when they travelled because they could not expect hospitality from the

Gentiles or the Samaritans. There were inns along the way, but they did not want to go to inns to supply food and meals. It is possible that each disciple had a basket with him, God creates all food. There is a kind of sacredness about food. We should use it, share it, but not waste it. Americans are probably the greatest food wasters in the world. In the light of food shortages around the world we should take care not to waste our food. As Bosch has said, "So my friend, don't be a waster. In God's sight it is a sin; For the food you are misusing, You may someday want again."

V-38 — Probably there were 5 to 10,000 people who were fed. We do not know exactly. But to feed so many was an act of great benevolence and a stupendous miracle.

V-39 Came Into The Coast of Magdala — A city on the western side of the Sea of Galilee. Thompson says, "It is a watched hamlet of a dozen low huts huddled into one and the whole ready to tumble into a dismal heap of black basaltic rubbish." This is the birthplace of Mary Magdalene, out of whom Jesus cast seven demons (Mk. 16:9).

Conclusion — The miracle illustrates what Paul calls "the fullness of the blessing of the gospel of Christ." Much was eaten of the miraculous bread but much still remained. The more we feed upon Christ, the Bread of Life, the more there is to feed upon.

The Golden Text (Matthew 14:14) "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick." It should not have to be argued that one of the greatest needs in the world today is for compassion. A television news program

showed a group of Vietnamese refugees who had escaped. The statement was made that probably 60 percent of those who fled lost their lives. Another news report tells of many flood victims dying. And on and on it goes. But the greatest tragedy is that millions are dying daily without knowing Jesus Christ as Saviour. We must ask the compassionate Christ to stir our hearts with real compassion for

those who are suffering.

Buying what you don't need often ends in needing what you can't buy.

The bouquet you hand yourself most usually looks like weeds to the other fellow.

Life and Work Lesson

Turning from sin

By James L. Heflin, Pastor
FBC, Greenville
Luke 13:1-35

This lesson begins a new unit entitled "Good News for Sinners." In the overall outline of the Gospel of Luke, it is unit VI. There will be five lessons in the unit.

One Sunday morning, after I preached a sermon on repentance, a church member surprised me by saying: "Thank you for preaching on repentance. We just never hear sermons on that subject any more." Is that true? Have we neglected to preach on this vital aspect of man's relationship to God?

Jesus had much to say about repentance. His words were strong. Luke reports some of the strongest in the passage. In order to have everlasting life, a man must repent, turn from sin, and embrace the Savior.

I. Consider the Alternative (13:1-5). There is a choice. God was just and merciful from the beginning. Each one of us may choose life or death. The choice of life involves a turning toward God. The alternative is destruction.

Some present "at that season" (which Luke does not identify) reported to Jesus that Pilate had mingled the blood of Galileans with temple sacrifices. Pilate may have thought them to be insurrectionists. His action was regarded as an abomination and a desecration. Jesus' response to the report was a surprise. "Do you think, then, that the Galileans who suffered such a fate, were any worse sinners than all other Galileans?" (v. 2). Moreover, he continued, "Do you think the 18 upon whom the Tower of Siloam fell were any greater sinners than the residents of Jerusalem?" (v. 4). The Tower of Siloam had fallen on 18 people.

reference to that event is found in Scripture. Jesus referred to it to pose the question of sin. Again, the question implied its own answer. Sin is sin. The word "Nay" is a strong "No." Jesus used the word to press the point that sinners must repent. Sinners are all in the same condition — they are sinful. That is the basic condition of all men who are without salvation. Unless the sinner repents he will perish (vv. 3-5).

The word "repent" carries with it the idea of turning about. Soldiers know it as "about face." It means more than a change of mind, although it includes that. It also involves a deep

sorrow for sin. Each one who repents feels remorse in his soul for his condition and a need for

conviction leads him to a definite turning away from sin and a turning to God, after a choice to accept God's forgiveness through Christ.

Jesus' repetition of the declaration, "except ye repent, ye shall all likewise perish" (v. 5), adds to the urgency and strength of his words. Do not misunderstand. The Lord himself requires repentance.

The word "perish" means to be destroyed. There is a tone of finality in the meaning. Ultimate destruction awaits those who refuse to repent. That is a most undesirable alternative. Repent and choose life instead.

II. The Fruitless Tree (13:6-9)

Jesus selected his parables (stories that illustrated his point in real life) from agriculture. His habit was to employ pictures from everyday life, easily recognizable, so his listeners would remember his lessons. That practice demonstrated that he was a Master Teacher in every way.

His parable about the fig tree illustrated repentance. It was directed toward the Jewish nation. A certain farmer had a fig tree which he discovered to be barren. For three years he patiently waited to see if the tree would begin to bear fruit (good fruit). At the end of that time he instructed the vine-dresser to cut down the tree because it bore no fruit. "Why should a barren tree take up room in the vineyard?" he said. The implication was that by cutting down the tree, he could make room for one that would bear fruit. (Compare the story of the vineyard in Isaiah 5:1-7.)

The vineyard keeper responded with a request to try once more with the tree. "Give me one year," he said, "and that fails, cut it down."

The point of the parable is that Israel had failed to bear fruit for God. Also, God's patience will wear thin eventually. That is true of nations and it is true of individuals. Those who fail to bring what John the Baptist described as "fruits worthy of repentance" (Luke 3:8) will perish.

III. Enter The Narrow Door (22-25)

At that time the cross was about to be erected. Jesus had brought his Judean ministry to a close (see 9:51-13:21). The events beginning with Luke 13:22 describe what may be called the Perean Ministry (13:22-19:27). Always mindful of his mission, Jesus

traveled on toward Jerusalem. Those who followed reflected on his words. Occasionally some would interrupt him with a question.

The lessons Jesus taught inferred that few people could meet the requirements for entrance into the Kingdom of God. His standards were set very high. One had the courage to voice the sentiments of the group that day. The rabbis were curious about the elect of God. "Are there few that be saved?" one asked (v. 23).

Jesus gave a quick answer (v. 24). "Strive to enter," he said, "for many will seek to enter and not be able." The door is narrow, he cautioned. "Strive" means to struggle intensely, to contend, to strain every nerve. Originally it meant to contend for a prize in athletic competition. The force of Jesus' reply was that each individual had to resolve the issue of his own entrance into the kingdom. Many may try to enter, but those who do gain entrance must do so with effort. Entry into the Kingdom is not easy. The way is narrow. Whether there be few or many is God's own business.

We find more words repeated from the Sermon on the Mount (Compare Matthew 7:11 and following). The temptation to mind someone else's business is strong indeed. Yet, salvation is a personal matter. Each must see to his own salvation.

Christ illustrated the point (v. 25). When the head of the house closes the door and retires at night, he shuts the door. All who belong to the family are safe inside. Then a stranger knocks at the door, anxiously seeking entrance and shelter. "I do not know you," the master calls from within the house. The door is shut.

This suggests the passing of opportunity. Those who followed Jesus had heard him teach and had not heeded his teaching. Soon their day of opportunity would be gone.

Jesus referred to God as the master of the house. He alone controls access to his Kingdom. Those who seek to enter must do so by meeting God's requirements. Jesus said, "I am the door" (John 10:7). Anyone who enters must pass through that door. Repentance and acceptance of Christ open the door.

Those who remain closed to them. Do not lose your opportunity. Repent, believe and enter that door to everlasting life today.